

Graduate Theological Union

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THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE SYNAXIS OF THE MOST HOLY THEOTOKOS

The icon from the Pskov-Pechery Monastery of the Dormition

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THE JOURNAL OF THE MOSCOW PATRIARCHATE

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CHRISTMAS GREETINGS

FROM HIS HOLINESS PATRIARCH PIMEN OF MOSCOW AND ALL RUSSIA TO THE HEADS OF CHURCHES AND RELIGIOUS ASSOCIATIONS

To His Holiness DIMITRIOS I
Archbishop of Constantinople the New Rome
and Ecumenical Patriarch

Your Holiness, beloved Brother in the Lord

On this joyful and salvatory feast of the Nativity of our Lord Jesus Christ, Who was incarnate of the Holy Spirit and the Virgin Mary (Is. 7. 14 Mt. 1. 18), I greet you cordially on this glorious and holy event which was promised by God, prophesied by the prophets and, *when the fulness of the time was come* (Gal. 4. 4), fulfilled in Bethlehem.

Confessing the great mystery of godliness, the Son of God manifest in the flesh (1 Tim. 3. 16), we prayerfully glorify the Triune God's ineffable love which is poured upon us, in order to save us all and, granting sonship, make us heirs of God through Jesus Christ (Gal. 4.5,7).

We thank and praise the Lord, descended from Heaven, for His continual mercy to us and ask the Creator to deliver mankind and all of creation from the threat of destruction in a nuclear and ecological catastrophe, to save from annihilation the present and coming generations, and to bless the efforts of all men of goodwill directed at preserving peace on Earth.

May our common labour and feats draw nearer that longed-for time when, according to the words of the Prophet Isaiah, *nations shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more* (Is. 2. 4).

Let us join our voices to the Angels' hymn: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2. 14).

May the Divine Infant Christ grant you spiritual and bodily health and may your lofty ministry to the glory of God be successful for many years to come.

Through the mercy of the born Redeemer of the World, may the coming year of 1989 be peaceful and blessed for all humanity, for which we tirelessly pray to the Author and Finisher of our faith.

With brotherly love in Christ Who is born,

PIMEN, Patriarch of Moscow and All Russia

Christmas 1988/1989
Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia addressed similar Christmas greetings to the Primates of Local Orthodox Churches:

His Beatitude PARTHENIOS III, Pope and Patriarch of Alexandria and All Africa; Alexandria
His Beatitude IGNATIOS IV, Patriarch of Antioch the Great and All the East; Damascus
His Beatitude DIODOROS I, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem
His Holiness and Beatitude ILIYA II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi

His Holiness GERMAN, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade
 His Beatitude TEOCTIST, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest
 His Holiness MAKSIM, Patriarch of Bulgaria; Sofia
 His Beatitude CHRYSOSTOMOS, Archbishop of New Justiniana and All Cyprus; Nicosia
 His Beatitude SERAPHIM, Archbishop of Athens and All Hellas; Athens
 His Beatitude VASILY, Metropolitan of Warsaw and All Poland; Warsaw
 His Beatitude DOROTEJ, Metropolitan of Prague and All Czechoslovakia; Prague
 His Beatitude THEODOSIUS, Archbishop of Washington, Metropolitan of All America and Canada; New York
 His Eminence DAMIANOS, Archbishop of Sinai, Pharan and Raitha; Cairo
 His Eminence JOHN, Archbishop of Karelia and All Finland; Kuopio
 His Eminence THEODOSIUS, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

His Holiness Pope JOHN PAUL II; Vatican City
 His Holiness VASKEN I, Supreme Patriarch and Catholicos of All Armenians; Echmiadzin
 His Holiness SHENUDA III, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo
 His Holiness Mar IGNATIUS ZAKKA I IWAS, Patriarch of Antioch and All the East; Damascus
 His Holiness BASELIUS Mar THOMA MATTHEWS I, Catholicos of the East, Metropolitan of Malankara; Kottayam
 His Holiness Abuna MERKARIOS, Patriarch of the Ethiopian Church; Addis Ababa
 His Holiness Mar DINKHA IV, Catholicos-Patriarch of the Assyrian Church of the East
 His Beatitude MAXIMOS V, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus
 His Beatitude NASRALLAH BOUTROS SFEIR, Maronite Patriarch of Antioch and All the East; Lebanon
 His Grace Dr. ROBERT RUNCIE, Archbishop of Canterbury, Primate of All England and Metropolitan; London
 His Grace Dr. EDMOND L. BROWNING, Presiding Bishop of the Episcopal Church in the USA; New York
 His Grace Dr. ANTONIUS JAN GLAZEMAKER, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht
 Dr. BERTIL WERKSTROM, Archbishop of Uppsala, Primate of the Church of Sweden; Uppsala
 Dr. JOHN VIKSTROM, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku
 Dr. OLE BERTELSEN, Bishop of Copenhagen, Primate of Denmark; Copenhagen
 The Rev. Dr. EMILIO CASTRO, General Secretary of the World Council of Churches; Geneva
 Bishop Dr. KÁROLY TOTH, President of the Christian Peace Conference; Budapest
 Dr. JEAN FISCHER, General Secretary of the Conference of European Churches; Geneva
 Mr. GERALD GOTTING, Chairman of the Christian Democratic Union of Germany; Berlin, GDR

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

Monsignor JULIAN CARDINAL VAIVODS, Titular Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga
 Monsignor LIUDAS POVILONIS, Titular Archbishop of Arcavica, Apostolic Administrator of Kaunas and Vilkaviškis; Kaunas
 Archbishop Dr. ERIK MESTERS of the Evangelical Lutheran Church of Latvia; Riga
 Archbishop Dr. KUNO PAJULA of the Estonian Evangelical Lutheran Church; Tallinn
 VASILY LOGVINENKO, Chairman of the All-Union Council of the Evangelical Christians-Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

The Most Reverend ALIMPIY, the Old Believers Archbishop of Moscow and All Russia; Moscow
 The Most Reverend GENNADIY, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov
 IVAN EGOROV, Chairman of the Supreme Old Believers Council in Lithuanian SSR; Vilnius
 ANDREI LOBZA, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow
 FEDOR KUKUSHKIN, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow
 IOANN MIROLYUBOV, Spiritual Mentor of the Grebenshchikovskaya Community of Old Believers in Riga; Riga

Feast of the Hegumen of the Land of Russia

ADDRESS

Delivered by His Holiness
Patriarch PIMEN
at the Reception
in the Trinity-St. Sergiy Lavra

Venerable archpastors, most honourable father superior, beloved in the Lord fathers, brothers and sisters.

It gives us great joy to see you under the roof of our ancient holy place, in which we feel especially keenly the spirit and the thousand-year-old tradition of Russian Orthodoxy and to which for more than six-and-a-half centuries pilgrims have converged from all over the vast land of Russia and the whole world, to receive tranquillity of heart, to delight in the burning Christian spirit, and commune with the centuries-old ecclesiastical culture of our nation.

The Lord has gathered us together in this holy cloister on the day when our Holy Church and pious people are commemorating the founder of the Trinity-St. Sergiy Lavra, St. Sergiy of Radonezh, the great hegumen and peacemaker, the man who prayed for the land of Russia.

We greet you all, who are sharing with us in the joy of this solemn occasion, and express hope that the Chief Shepherd, our Lord Jesus Christ, will accept our prayers offered at the reliquary of the saint today and, seeing our sincere brotherly love, obedience to the Truth, and unhy-pocritical aspiration to devote all our efforts to the cause of Church economy and to the beneficent process of renewing the spiritual life of the nation and all the spheres of our society for the good of our country, bless us with His

heavenly blessing, strengthen among us the bonds of love and unity, and grant longed-for peace and tranquillity to the nations of the world.

Every year on October 8 (September 25 Old Style), the Russian Orthodox Church marks prayerfully the day of departure of one of the greatest saints of God—St. Sergiy the Hegumen of Radonezh. An entire epoch in the history of our Church and country is bound up with his name. St. Sergiy actively participated in the political life of the society of his time. He used his moral influence to unite the divided land of Russia and to establish peace among the princes who were constantly in a state of feudal strife. He blessed the Orthodox Prince St. Dimitriy Donskoi to set out for the sacred battle against

the Mongol-Tatar invaders. The memory of St. Sergiy lives in the hearts of the people and on his feast day, thousands of pilgrims from all over the country come to the cloister of the Holy Trinity to offer fervent prayers at the reliquary of its great founder.

In the divine services, which began on the eve, October 7, with Small Vespers and akathistos to St. Sergiy, took part: metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Filaret of Minsk and Byelorussia; Yuvenaliy of Krutitsy and Kolomna; Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Nikodim of Lvov and Ternopol; Gedeon of Novosibirsk and Barnaul; Me-

The akathistos in the Trinity Cathedral of the Lavra on the eve of the feast, October 7





His Holiness Patriarch Pimen blessing the worshippers from the balcony of the Patriarchal Chambers

fodiy of Voronezh and Lipetsk; archbishops—Leontiy of Orenburg and Buzuluk; Leontiy of Simferopol and the Crimea; Feodosiy of Omsk and Tyumen; Pimen of Saratov and Volgograd; Maksim of Tula and Belev; Simon of Ryazan and Kasimov; Iov of Zarsk; Varnava of Cheboksary and Chuvashia; Aleksandr of Dmitrov; Sergiy of Solnechno-

gorsk; bishops—Grigoriy of Mozhaisk; Mark of Kremenets; Paisiy of Orel and Bryansk; Nikandr of Zvenigorod and His Grace Bishop Nikanor. The venerable hierarchs were assisted by the Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Aleksiy; Archimandrite Niphon, representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Gavriil, representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Archimandrite Onufriy, Father Superior of the Pochaev Lavra of the Dormition; Archimandrite Evlogiy, Father Superior of the Optina Hermitage, the clergy of the Lavra and the academy as well as pilgrims in holy orders.

During Divine Liturgy, on the feast day itself, commemorated in the Ektene for the Dead was Metropolitan Aleksiy (Konoplev) of Kalinin and Kashin, the oldest by consecration among the ruling hierarchs of the Russian Orthodox Church, who had passed away on the eve, October 7.

When the Divine Liturgy was over, a moleben with the singing of "Many Years" was conducted



Marching in procession to a moleben

before the icon of St. Sergiy in the Lavra's square which was crowded with people.

After the moleben, His Holiness Patriarch Pimen congratulated the crowd of pilgrims on the feast from the balcony of the patriarchal chambers and wished them good health and spiritual joy and then bestowed upon them his primatial blessing. His Holiness expressed confidence that the heart of each one of them, who had come with sincere faith to the Lavra that day, would be illumined by St. Sergiy. In response to the patriarchal address, "Many Years" was sung.

The celebrations concluded with a reception given for the guests of honour in the patriarchal chambers by His Holiness Patriarch Pimen.

The celebrations were enhanced by the fact that they were taking place on the glorious millenary of the Russian Orthodox Church.

Festal moleben at the Lavra square



Archimandrite MARK Petrovtsy Nominated and Consecrated Bishop of Kremenets

By the decree of His Holiness Patriarch Pimen and the Holy Synod of July 19, 1988, Archimandrite Mark Petrovtsy, Father Superior of the Pochaev Lavra of the Dormition was designated Bishop of Kremenets, Vicar of the Lvov Diocese.

The nomination of Archimandrite Mark to the See of Kremenets was conducted on July 27, 1988, after All-Night Vigil in Kiev's Cathedral Church of St. Vladimir by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Nikodim of Lvov and Ternopol; Archbishop Antoni of Chernigov and Nezhin; Archbishop Irinei of Kharkov and Bogodukhov; Archbishop Varlaam of Volyn and Rovno; Archbishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America; Bishop Damaskin of Mukachevo and Uzhgorod; Bishop Sevastian of Kirovograd and Nikolaev; Bishop Palladiy of Pereyaslav-Khmelnitsky, as well as His Grace Bishop Basil (Autocephalous Orthodox Church in America), now retired.

At his nomination Archimandrite Mark delivered the following address:

"Your Eminences and Graces, God-wise archpastors of the Church of Christ,

"The Lord, through a decree of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod, is now calling my unworthy self to perform the responsible feat of serving the Christian Church in the dignity of bishop.

"When I learned of the decree, my heart and soul were filled with awe and trepidation.

"In deep confusion I consider whether I am worthy of this



lofty vocation, whether I will have strength enough to carry this 'burden of Christ' properly throughout my life. A comfort and support for me are the words of the Saviour Himself: *For my yoke is easy, and my burden is light* (Mt. 11. 30).

"Great and responsible are the duties of a bishop: he offers to the Lord the Most Pure Sacrifice on behalf of all the people; he must continuously uphold in his flock—the people of God—the fundamentals of moral life while being the first to set the example and strengthen them in spiritual life through the Holy Sacraments. His primary duty is to preach constantly the Word of God, edify his flock, to make every effort to spread the salvatory Gospel teaching and undeviatingly keep intact the purity of the faith. A bishop must invariably observe the holy canons and ecclesiastical laws and be guided by them in his ministry for the good estate of the Holy

Church and the salvation of his God-Protected flock. The majesty and loftiness of the episcopal ministry fills me with trepidation and awakens deep emotion. In great confusion I stand before you, God-wise archpastors, and in great fear realize my unworthiness for carrying out the apostolic labour, since I am aware of this truly great responsibility before God and His Holy Church. Indeed, a bishop must above all be distinguished by the purity of his personal life; he must be, according to the Holy Apostle Paul, *holy, harmless, undefiled, separate from sinners* (Heb. 7. 26).

"Nevertheless, I rejoice that my consecration is to take place on the feast of the apostle of the land of Russia—Grand Duke St. Vladimir, who spread the light of the Gospel Truth throughout our Motherland. His apostolic feat inspires me to strive for the purity of Holy Orthodoxy and the consolidation of patristic faith, not only through the poignancy of polemic sermons, but through the power of persuasion in the spirit of love, furthermore, by one's example of faithfulness and patience.

"And on this especially important day in my life it gives me great joy to know that my consecration is taking place in the year when we are celebrating the Millennium of the Baptism of Russ. I believe that it is a good omen and the saints of the land of Russia will always be my protectors and intercessors before God in my archpastoral acts, sending me strength to bear worthily the gifts received.

"Glancing back over the road traversed by me, especially the recent years, before I have been called to episcopal ministry, I come to realize that always and in

everything I was guided by Divine Providence Who led me to the theological school at the Trinity-St. Sergiy Lavra, where I spent blessed years and entered upon my service of the Holy Church. There, at the monastery of St. Sergiy of Radonezh, I was professed and ordained; for several years I taught at the Moscow Theological Seminary, at the same time I was under obedience at the Lavra fulfilling the duties of superintendent dean. Then it pleased the Lord to grant me a higher and more responsible obedience—superiority over the Pochaev Lavra of the Dormition, which is a great Orthodox shrine in the Ukraine. It gives me deep spiritual joy to know that the great saints and intercessors for the Russian and Ukrainian lands, the holy and God-bearing fathers, Sergiy of Radonezh and Iov of Pochaev, were my spiritual guides, and I believe firmly that they, these wonderful luminaries of our Orthodox Church, will continue to be my constant and inviolable mentors and helpers in my further ministry in the postures of the Church. Their images of grace will never vanish from my soul, nor fade out of my heart and mind. They will always and invariably be with me under whatever obedience the Holy Mother Church may place me and wherever I might have to fulfil it. At the shrines of St. Sergiy and St. Iov I always received moral and spiritual support which strengthened me in fulfilling my ecclesiastical obediences in their holy cloisters. I believe that the prayers and intercession of the Queen of Heaven and of these great saints of God will help me in the future as well to traverse the path of episcopal ministry worthily, serving the cause of salvation.

"I wholeheartedly thank His Holiness Patriarch Pimen of Moscow and All Russia, the Holy Synod and you, bishops of God, for the great confidence placed in me and the deep honour granted in nominating me bishop of the Russian Orthodox Church.



Archimandrite Mark nominated Bishop of Kremenets

"I thank my parents for bringing me up in the true Orthodox faith.

"With deep gratitude I recall today Archimandrite Ieronim, of blessed memory, the father superior of the Trinity-St. Sergiy Lavra, who had guided and nurtured me.

"I beg of you, bishops of God, to offer fervent prayers to the Lord on my behalf so that the grace of the Holy Spirit might pour abundantly into my soul. I believe sincerely that by the laying on of your episcopal hands what is wanting in me will be completed and my infirmities will be healed (2 Cor. 12. 9) and the Lord Almighty will help me to bear worthily the lofty episcopal ministry placed upon me to the end of my days. Amen."

* * *

Their Eminences and Graces, who had conducted the nomination, consecrated Archimandrite Mark Bishop of Kremenets, on July 28, 1988, the Feast of Grand Duke St. Vladimir, Equal to the Apostles, during Divine Liturgy celebrated in the Cathedral Church of St. Vladimir in Kiev.

At the end of the Liturgy,

Metropolitan Filaret of Kiev and Galich, presenting the newly consecrated bishop with the crozier, delivered an exhortation.

"Your Grace Bishop Mark, beloved brother in Christ,

"Through God's will, His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod, unbeknown to you, designated you Bishop of Kremenets, Vicar of the Lvov Diocese. And now by the action of the Holy Spirit through the laying on of episcopal hands you have been elevated to the highest step in ecclesiastical ministry. Your episcopal consecration has been solemnized at a significant time when the Russian Orthodox Church is marking the Millennium of the Baptism of Russ and in the very city in which ten centuries ago this important event took place, exerting spiritual and moral influence upon the life of our nation, upon its history and culture.

"The Lord called you to the service of the Church when you were still a youth. After graduating from the Moscow Theological Academy you laboured zealously fulfilling diverse obediences at the Trinity-St. Sergiy Lavra. And when the need arose, with the blessing of His Holiness Patri-



Newly consecrated Bishop Mark of Kremenets blessing the worshippers

arch Pimen, Metropolitan Nikodim of Lvov and Ternopol appointed you father superior of the Pochaev Lavra of the Dormition; for three years you fulfilled conscientiously the responsible obedience placed upon you of ruling the brethren of the Lavra.

"Now you will be the assistant of Metropolitan Nikodim in administering a diocese of our Church which has the greatest number of parishes — the Lvov Diocese. You are being called to become guardian of Orthodoxy at a responsible period of the history of our Church and country in the west of the Ukrainian Exarchate.

"Your ministry will not be easy, but you must always remember that the Lord did not leave His Church when He ascended to Heaven. And it is He and not we, his humble servants, Who is ruling His Church. We rejoice at the good confession you made before the assembly of hierarchs taking part in your consecration. It fills us with hope that you will prove to be a good archpastor in the pastures of the Church.

"According to tradition we are obliged to exhort you at the outset of your new ministry.

"You know well that episcopal power comprises performance of sacred rites, edification, and administration. Sacred rites are an important part of episcopal ministry, above all the celebration of the Sacrament of the Eucharist. To approach the sanctuary means entering the fiery sphere which, as it says in the Old Testament, burnt Uzzah who being unworthy had touched the Ark of the Covenant.

"In order to enter the sanctuary the clergyman must put on sacerdotal vestments, which sets him apart from the world, so to say. However, we often forget that the vestments must be put on in the purity of the soul and body, tranquillity of the spirit and full awareness of the high duty before God and the flock of performing any of the sacred rites. Both bishops and priests often don bright and gorgeous vestments upon filthy souls and with unclean hands touch the Body of Christ.

"The service of a bishop or priest, when celebrating the Sacraments, is the service of angels standing before the Throne of God. Just as holy objects, for instance the sacred vessels, cannot be used as ordinary utensils,

so too the celebrators of the Sacraments, above all the bishop, through consecration stand out among men. Although they are still liable to human weaknesses and sins, they receive the grace of the Holy Spirit and therefore become sanctified and through them the sanctification of others takes place. This sanctity or holiness is not their won sanctity. On the contrary, both bishops and priests may be, as it often happens, more sinful than the laity. This sanctity belongs to the Church which through them sanctifies by the Holy Spirit her children. It is the holiness of Christ, in which bishops are vested when they are consecrated. This consecration alone enables the bishop to overcome awe and trepidation which takes hold of him when he approaches a shrine.

"The bishop's service, just as that of the priest, cannot be either mechanical or magical when he celebrates the Sacraments for it presupposes the participation of the one ministering. A bishop being the mediator between God and man in the Sacrament, when invoking the grace of the Holy Spirit makes himself the instrument of this invocation.

"A bishop's ministry is a sacrificial dying for love of his flock and the Church. The power of the bishop corresponds to the strength of his love for his ecclesiastical ministry. The communion between a bishop and laymen is kept up not by authority but by mutual love. On the part of the bishop, this love must be solicitous and paternal, and on the part of the laymen, it must be grateful and filial. The Lord has said: *The good shepherd giveth his life for the sheep* (Jn. 10. 11), and the sheep know him and obey his voice (Jn. 10. 3).

"St. John Chrysostom says: A bishop must belong to all and bear the burdens of all.... A bishop can be condemned by any, judged by all—both sages and fools.... If he acts firmly, he is reputed cruel, if gently—cold.... How many he is forced to hurt,

wittingly or unwittingly! With how many he is forced to be severe, whether he wishes it or not.

"A bishop must have the gift of sympathetic love, which means that he must make the sorrows and sins of others his own so to say. A bishop must be concerned for men's souls, exerting influence upon them both by protest and forgiveness, as well as strictness and disciplinary measures.

"St. Basil the Great gives the following advice to bishops: A primate of the Word must not use his authority to offend his subordinates and to exalt himself, moreover, he should make use of his dignity for practicing humility before them."

"Episcopacy is bound with special responsibility for the flock, which does not exist for laymen, who repay their archpastor for this with love and reverence.

"The episcopal ministry calls you, beloved brother, to perform many acts of grace, and to be ready to bear difficulties, sorrows and tribulations. Be patient and always remember the Lord's words spoken to St. Paul: *My strength is made perfect in weakness* (2 Cor. 12. 9). Place all your trust in the Lord and His Most Pure Mother, under whose protection you served in the Pochaev Lavra. May She, together with St. Iov of Pochaev, continue to be your intercessor with Her beloved Son our Lord Jesus Christ. Remember that the Russian Church, throughout her thousand-year-old history, has always stood by the people. Educate your flock in the spirit of love and loyalty to the Motherland.

"At the start, your episcopal ministry will pass under the guidance of an experienced hierarch, His Eminence Metropolitan Nikodim of Lvov. This will ease your introduction to the episcopal ministry.

"And now take this crozier as a symbol of episcopal authority and a support in difficulties, and, with the grace bestowed upon you, bless the people who have been praying for you that your ministry might be fruitful."



After Divine Liturgy in St. Vladimir's Cathedral in Kiev, July 28, 1988. First row, from left to right: Archbishop Varlaam of Volyn and Rovno; Metropolitan Nikodim of Lvov and Ternopol; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Archbishop Antony of Chernigov and Nezhin; Archbishop Irinei of Kharkov and Bogodukhov. Second row: Bishop Palladiy of Pereyaslav-Khmelnytsky, Bishop Sevastian of Kirovograd and Nikolaev; Archbishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America; Bishop Damaskin of Mukachevo and Uzhgorod, newly consecrated Bishop Mark of Kremenets

* * *

Archimandrite Mark (secular name Nikolai Petrovtsy) was born on December 6, 1951, in the village of Priborzhavskoe, Irshava District, Transcarpathian Region, into a workingman's family.

After finishing secondary school, he served in the Soviet Army from 1970 to 1972. From 1972 to 1973, he worked as an unskilled labourer at the Trinity-St. Sergiy Lavra.

In 1973, he was enrolled in the 4th class of the Moscow Theological Seminary. In February 1974, he was made a member of the brotherhood at the Trinity-St. Sergiy Lavra.

On March 6, he was professed and on March 17, 1974, ordained hierodeacon by Bishop Vladimir of Dmitrov (now Metropolitan of Rostov and Novocherkassk), Rector of the Moscow Theological Academy and Seminary; on April 7, 1974, he was ordained hieromonk by Archbishop Sergiy Golubtsov († 1982).

In 1978, he graduated from the Moscow Theological Academy and was appointed to teach at the Moscow Theological Seminary.

From 1973 to 1982, he was a lay

brother of the father superior of the Trinity-St. Sergiy Lavra, Archimandrite Ieronim Zinovyev († 1982). In 1982, His Holiness Patriarch Pimen raised him to the rank of archimandrite and appointed him superintendent dean of the Trinity-St. Sergiy Lavra.

Since June 26, 1985, he was the father superior of the Pochaev Lavra of the Dormition.

Under the Patriarchal Omophorion

"The bishops of every country ought to know who is the chief among them, and to esteem him as their head, and not to do any great thing without his consent... But let him [the first] not do anything without the consent of all" (Apostolic Canon 34).

Four hundred years ago the host of ancient patriarchal sees has been replenished with one more Patriarchate, that of Moscow. On January 26, 1589, Patriarch Jeremias II of Constantinople, together with an assembly of archpastors, officiated the enthronement of the first Russian Patriarch, Iov.

Some historians tend to regard the establishment of the Russian Patriarchate not so much an ecclesiastical but rather a political development prompted by the ambitions of the Russian tsars who strove to assert Moscow in the status of the "Third Rome". This view, however, runs contrary to the Orthodox doctrine of the Church as the Body of Christ of which Christ Himself is the Head. The Church is above all human institutions, and her supreme authority obtains its grace-given power through election not from below, but from above. Christ tells His disciples: *Ye have not chosen me, but I have chosen you* (Jn. 15.16). It is the Lord Himself Who rules over His Church in whose history the Divine Will finds its most striking manifestation. It is not fate or the powers that be that installed the Patriarch in Russia, but God.

It is true Tsar Feodor Ioannovich suggested the establishment of the office of the Russian Patriarch. He was the first to express this idea in no uncertain terms. But, as Metropolitan Makariy Bulgakov writes, this idea did not originate with the tsar, but "had existed in Russia before and was shared by educated people... and some, though not so definitely, voiced it back in the early years of the 16th century."

The establishment of the Patriarchate came as a natural act conditioned by the mounting spiritual authority of the Russian Church and the consolidation of the Muscovite state. After the fall of the Byzantine Empire, what was then "the youngest" but already a mature and the most important, Russian Church became the pillar of Universal Orthodoxy.

In 1448, a Council of Russian bishops elevated, independently of Constantinople, Bishop Iona of Ryazan to the Metropolitanate of Moscow and All Russia, an act that proclaimed the autocephaly of the Russian Church. Since then the first bishops of Russia, who had been governing their Church with complete independence since the second half of the 14th century, received the power and authority practically equal to those of the Patriarch and dignity exceeding that of all the Orthodox metropolitans. At ecumenical

councils they were entitled to be seated next to the Patriarch of Jerusalem.

In the opinion of many people of the time the Russian Church, famed all over the Christian world for her salvific ministry and sanctity, was worthy of crowning her first bishop with the dignity of the Patriarch. The visits to Moscow of the Eastern Patriarchs — Joachim of Antioch in 1586 and Jeremias II of Constantinople in 1588, paved the way to negotiations leading to the completion of something that had been prepared long before, the establishment of the Patriarchate of Moscow.

At the Constantinople Councils of 1590 and 1593, the Eastern Patriarchs recognized the fifth place of honour for the Moscow Patriarch in the diptych of the Local Orthodox Churches and his full rights as the Primate of an autocephalous Church. Addressing the 1593 Council, Patriarch Meletios Pigas of Alexandria made it clear that the question of the Russian Patriarchate was being resolved in a straight and indisputable way on the basis of the rules of the Ecumenical Councils. Thus the fathers of the 4th Chalcedon Council has ruled that the See of Rome owed its authority to the capital status of the city wherein it was located. On the same grounds it was decided to grant the same dignity to the See of Constantinople. The same now applied to Moscow, and the patriarchal dignity was granted not only to Iov personally, but to the Russian Church as her eternal right.

What was the impact of this development upon the life of the country? The establishment of the Patriarchate did not increase as such the ecclesiastical authority of the Russian first bishop since the power of all other patriarchs was, according to the canons, not greater than that already possessed by the Metropolitan of Russia as the Head of a sovereign Church. His authority was always a conciliar one. But the office of the Patriarch did increase the prestige of the Russian Church and her Primate in the eyes of the whole of Christendom inasmuch as he had reached the top rung of Orthodox hierarchy.

It should be noted at this point that the ecclesiastical perception of the Patriarchal See in Russia had its own distinctions for, as our forefathers saw it, the Patriarch was the bearer of a unique and foremost

sacred rank, something that found reflection in the Office of the Consecration — the repeated archpastoral consecration (the order preserved all through the 17th century). In addition to his church-canonical rights, the Patriarch possessed special hierarchal authority for he personified the living unity of the Local Church. This patriarchal authority was vested in the rank itself, irrespective of the personality of the one who possessed it, although his personal merits could enhance this authority even more.

Enscribed forever into the annals of history are the names of Russian patriarchs who set example of true apostolic ministry and Gospel love. They were the best people of their time, spiritual leaders of the people in efforts for the good cause. Among the constant concerns of the Patriarchs of All Russia was the undeviating observance of the dogmata of faith and Church canons, defense of Church freedom, steadying the people in the rules of morality, education of the clergy and the flock and the improvement of parishes and cloisters.

In pre-Petrine Russia, the Patriarch was a proponent of the idea of ecclesiasticism which sanctified all Russian life, including the building of the state. He personally took part in provincial assemblies, whose rulings always began with the words: "With the blessing of our father the Patriarch...". The tsar's agreement to convene provincial assemblies and hear their opinion was based on the fact that both he and his subjects bowed down to the spiritual authority of the Christian doctrine which was embodied in the person of the Patriarch.

The idea of an Orthodox tsardom found its ultimate expression at the period when the Church led Russia from the harsh trials of the Time of Troubles. In the years of the struggle against the false pretenders to the Russian throne, Patriarch Germogen the Hieromartyr, inspired the people's resistance to the foreign invaders thus helping to save the country and its Orthodox faith; when Mikhail was elected tsar, Patriarch Filaret helped him in consolidating the Muscovite state and raising it from the ruins. The subsequent course of historical events had demonstrated, however, the precarious nature of attempts at translating into reality the idea of a concordance between the Church and the state. The outcome of the conflict between Tsar Aleksei Mikhailovich and Patriarch Nikon is known only too well. The Patriarch's claims to the superiority of ecclesiastic authority over secular one, which he likened to the Sun and the Moon, turned out to be an anachronism. Several decades later Emperor Peter the Great, the son of Tsar Aleksei, replaced the Patriarch with what can be described as a pseudo-conciliar administrative body in a bid to turn the Russian Church into an obedient instrument of the state.

Within the system of his reforms, the reform of the Church was not a chance episode, but a determined attempt at the secularization of the state. As the prominent theologian Archpriest George Florovsky

pointed out, "it is from Peter that the great and true Russian schism began. That was not so much a split between the government and the people, as between the authorities and the Church... There was a change in the self-awareness and self-definition of state authority. State authority asserts itself in its preponderance, it asserts its sovereign self-sufficiency. And in the name of this supremacy and sovereignty it not only requires of the Church obedience and submission, but also tries to somehow assimilate and incorporate the Church, to introduce and include her into the structure of the state and state order. The state denies the independent nature of Church rights and authority, and the very idea of church independence is denounced as 'papism'. The state asserts itself as the sole, indisputable and all-embracing source of all authority, all legislation, and all activity and creativity. The Church is deprived of an independent range of activities, because the state regards all kinds of activity as being its own."

The administration of the Russian Church was set up on the basis of the "Spiritual Regulation" compiled by Bishop Feofan Prokopovich, a close assistant of the tsar and ideologist of the Church reform. This document was rather an explanatory note to the law than the law itself, and it reflected the protestant views of its author. Feofan Prokopovich wrote, for example: "God wished that His faithful, restored through Christ, be united into a kind of citizenry or a republic, the name of which is Church." In his views the living religious experience and mystical reality of the Church are replaced with the idea of an earthly human community administered along the lines of the state. This supplies the key to the understanding of the whole of the ecclesiastico-political programme and activity of Peter the Great.

The inauguration ceremony of the Spiritual Department, reorganized into what was named the Most Holy Governing Synod shortly after, took place on February 14, 1721. The Russian Church ceased to have her first bishop as prescribed by the Church canons and her history. The Synod was placed under the chief procurator who, according to the regulation of 1722, was to be "the tsar's eye and an official responsible for the affairs of state". The newly appointed members of the Holy Synod had to swear an oath of loyalty which proclaimed the monarch "the foremost judge over this Spiritual Department".

The Synod's only access to the state authorities was through the chief procurator who had his own chancellery organized like a government ministry.

In his assessment of the reform of Peter the Great and its aftermaths a member of the All-Russia Local Church Council of 1917-1918, I. Speransky pointed out that in "the time of the patriarchs the Church had always been near and dear to all: soldiers, judges and all others while acting in their own way always felt themselves under the moral control of the Church. And now they got in touch, if need be, with the Spiritual Department only when there was a court case of a mixed nature, when priests were

needed for the army, catechetical instructors for schools and so on. The Church on her part could get in touch with other departments only in case of need, such as getting some information from other departments, requesting credits from the treasury or gaining government support for her undertakings".

Of course, even after the reform the Church remained what she had always been. No external circumstances could alter the inner essence of the Church which continues to fulfil her salvific mission under any conditions, offering spiritual guidance to the faithful and exerting a salutatory influence upon people's morals. In the synodal period, the Russian Church revealed to the world some remarkable ascetics, hierarchs, theologians and preachers of faith. That was the time of the apostolic feats of the outstanding Russian missionaries in Altai, Japan, China and North America.

But it did not please Divine Providence that the canonical organization of the Russian Church remained incomplete.

The memories of the Patriarchate were always alive among the people. In the reign of Peter the Great, the sorrowful Moscow faithful continued to bow down to the Patriarch's throne in the Dormition Cathedral in the Kremlin. Every patriotic and Church movement in the 18th century was linked with the idea of the restoration of the Patriarchate. In 1742, Archbishop Amvrosiy (Yushkevich) of Novgorod and Velikie Luki and Metropolitan Arseniy (Matseevich) of Rostov addressed the Empress Elizaveta with the draft of a reform suggesting the restoration of Church government on the canonical principles. They also suggested that the Synod, if deemed necessary, be submitted to the Patriarch. But the draft remained as the voice of one crying in the wilderness.

The idea of restoring the Patriarchal See became especially widespread among the Church hierarchy, theologians and ecclesiastic public figures in the latter half of the last and the beginning of the present century. In 1905, members of the Holy Synod petitioned the tsar for calling a Church Council that would elect the Patriarch and decide on other ecclesiastical reforms. The tsar was at a loss and responded with a vague reply claiming that a great undertaking like a Local Council was not feasible at that troubled time.

The All-Russia Local Council finally met at a no less troubled time—on August 15, 1917. As His Holiness Patriarch Tikhon put it, it "embodied in its Acts the dreams and aspirations of the best sons of the Russian Church, both archpastors and laymen who cherished the thought of reviving the principles of sobornost in the life of the Church, but did not live to see that happy day."

The spiritual summit of the Council, its central mission, was the restoration of the Patriarchate. On October 11, a special commission of the Council submitted through its chairman, Archbishop Mitrofan of Astrakhan, its proposal for the election of the

Patriarch. In the animated debates that followed opinions for and against the proposal were expressed. Apprehensions were expressed that a weak but pretentious Patriarch would soon become submitted to the Synod, thus denigrating his office, whereas a strong and despotic one would submit the Synod to his own authority, that the Patriarch's favourites would abuse their influence upon him and Church life would be disorganized. Others insisted that those who fear the restoration of the Patriarchate were afraid of the great and Divine power of Christ, dreadful for the infernal forces, which, though concentrated in one person in a Local Church, does not act arbitrarily, but on the strength of internal conviction and on the basis of Christ's behests and the holy canons.

Archimandrite Ilarion Troitsky (subsequently an archbishop) summed up in ardent words the feelings of those who attached above all a patriotic significance to the restoration of the Patriarchate. He said: "They call Moscow the heart of Russia. But where is this Russian heart beating in Moscow? At the Stock Exchange? In the merchants' rows? At the shops in Kuznetsky Most St.?... No, not there, but in the Dormition Cathedral. The Orthodox Russian heart must be beating there, at the front right-hand pillar. The eagle of Peter's autocracy, fashioned after a Western model, had pecked out that Orthodox Russian heart. The sacrilegious hand of the impious Peter had brought down the Primate of Russia from his age-old seat in the Dormition Cathedral. By the power granted to it by God, the Local Council of the Church of Russia shall reinstall the Patriarch of Moscow in his lawful and inalienable place. And when His Holiness the Patriarch ascends, to the pealing of the Moscow bells, his seat in the Dormition Cathedral, hallowed by history, then there will be great jubilation both on Earth and in heaven."

The painfully acute debates on the issue put a tremendous strain on the Council members, who were fully aware of the historic nature of the step they were about to take.

But the great changes that rocked to its foundations Russia's state and spiritual life left no time for doubts. Having overcome the crisis of indecision, the Council members experienced a sense of satisfaction and calm, of having accomplished their task. As Metropolitan Evlogiy recalled, "the image of the Patriarch, the solicitous champion and guide of the Russian Church was winning its place in the Council's awareness. Hopes were pinned on the one who was to fill this post. The mood became more cheerful, and the Council, that at first resembled a parliament, started to change into a true Church Council".

In their definition of the Patriarchate with respect to sobornost, the principle that must permeate the whole structure of the Russian Church, the Council members stated that there is no contradiction between the two either in purpose or in the implementation. This conclusion rests on the Apostolic Canon 34 which prescribes on the one hand "that

bishops of every country ought to know who is the chief among them, and not to do any great thing without his consent", and, on the other, decrees: "But let him [the first] not do anything without the consent of all; for it is by this means there will be unanimity". This is the ideal to be pursued in supreme church administration. An organic combination of the personal, i. e., patriarchal and of the conciliar opinion, unanimity and agreement in all matters—this must be the basis of the whole Church order.

On October 28, 1917, the Local Council passed its decision on the restoration of patriarchal administration over the Russian Orthodox Church. The Church came to be headed by the Patriarch as the first in dignity among the bishops to whom he is equal in grace.

The election and inauguration of the Patriarch took place in the Moscow Cathedral of Christ the Saviour on November 5. The huge cathedral was packed with people. Divine Liturgy was concelebrated by Metropolitan Vladimir of Kiev with many other archpastors. After the Liturgy and a moleben, he brought out from the sanctuary and placed in front of the Vladimir Icon of the Mother of God a small pyx containing the lots with the names of the candidates for the office of the Patriarch elected by the Council. Then a blind starets, Schemahieromonk Aleksi of Zosima's Hermitage, came out of the sanctuary and, having said a prayer, drew one of the lots from the

pyx. Metropolitan Vladimir took the lot from him, read it and passed to Protodeacon Konstantin Rozov, a famous figure at that time, who intoned in a booming voice heard in all corners of the cathedral: "To Patriarch Tikhon of Moscow and All Russia..." and was joined by the jubilant choir which sang the traditional "Many Years".

The enthronement of the newly elected Patriarch took place in the Dormition Cathedral of the Moscow Kremlin on November 21, 1917, the Feast of the Presentation of the Blessed Virgin in the Temple.

The All-Russia Local Council turned a new page in the history of our Church. The restoration of the Patriarchate was more than a mere revival of the traditional church structure. It was an act of creative, and truly providential, self-determination of the Russian Orthodox Church accomplished at a time of historic importance for this country. His Holiness Patriarch Tikhon, chosen by God, heralded the new road to be followed by the Russian Church in the new social conditions.

The history of our Church also preserves the names of his successors—Patriarch Sergiy and Patriarch Aleksi. The profound Orthodox faith, preserved in the most pure dogmatic robes, public benefit, the ideals of patriotism and defense of the Motherland—such is the great legacy left to His Holiness Pimen, the ruling Patriarch of Moscow and All Russia, by his famous predecessors.

V. LEBEDEV

In Memory of the Righteous Iuliania of Lazarevskoe

But every man hath his proper gift of God, one after this manner, and another after that (1 Cor. 7. 7).

The glad tidings of Christ revealed new moral values to the world. People's attitude to God, the world, themselves and one another changed. While coming into the world to save man, the Lord also substantiated a genuine solution of the role and purpose of the woman in society and the family. The history of Christianity knows of the Holy Myrrhophores, women preachers of the Gospel, martyresses, and women-ascetics. What is the ideal image of the Christian woman? In the Epistle to Titus St. Paul writes: *But speak thou... the aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed (Tit. 2.1, 3-5).*

Apostle Peter exhorts women: *Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price (1 Pet. 3. 3-4).*

Such are the demands which Christianity makes of women. Following them, many women have inherited the Kingdom of Heaven. There are numerous examples of this in the history of the Russian Orthodox Church as well. One of the most vivid is the life of the righteous Iuliania of Lazarevskoe (Murom).

The righteous Iuliania was born in Moscow in the 1530s. She was the daughter of the storekeeper of Tsar Ivan the Terrible, Iustin Nedyurev, and his wife Stefanida. Iuliania's wealthy and noble parents stood out for their sincere piety and compassion

for the poor and dispossessed. And they raised their many sons and daughters in fear of God and love of the Church. After the death of her mother, six-year-old Iuliania was placed in the care of her maternal grandmother, Anastasia, who took her to her native parts, within the confines of the city of Murom.

Iuliania's grandmother died six years later, and the 13-year-old girl found herself in the home of her Aunt Natalia. Iuliania was very different from her cousins in character and upbringing. And because she preferred prayer and fasting to noisy games and pranks, she often suffered jibes and even mockery from them. Though meek and obedient in everything, Iuliania became insistent and inexorable when it came to the faith and piety.

In those times it was the custom to teach young girls needlework. The entertainments of childhood, and later of girlhood, being alien to her, Iuliania devoted herself with redoubled strength to work: she would often spend entire nights at the distaff of lace-frame. Taught by her parents to love the poor and the afflicted, Iuliania sewed things for the homeless orphans, widows, and the sick. Notably, while living with her relatives prior to marriage, Iuliania did not have an opportunity to visit a church of God, as there were none nearby. She did not know how to read or write, so she was unable to receive edification from holy books; she did not have any mentors in her aunt's house. It was for this reason that the religious upbringing she received in her father's home and in her grandmother's family, and the example of their personal piety were of very great importance for her.

At the age of 16 Iuliania was given in marriage to Georgiy Osoryin, a rich nobleman from Murom, and she moved to her husband's ancestral estate in the village of Lazarevskoe. After the wedding ceremony, Fr. Potapiy (later Archimandrite of the Murom Monastery of the Transfiguration), who administered the sacrament, admonished the young spouses on how they should live together and how they should raise their children in fear of God. This was Iuliania's first homily, one which initiated her spiritual life. The sermon delivered by the priest was imprinted in her mind, and she followed it for the rest of her life.

In the family of her husband Iuliania became a full-fledged homemaker, winning the love of the household with her meek character and kindly and courteous behaviour. Her numerous domestic chores did not prevent her from devoting herself to spiritual works. She prayed at length and prostrated a hundred times every day. She taught her husband, and later her children, constant and fervent prayer. God gave the pious spouses ten sons and three daughters, but He also sent sorrow: four sons and two daughters died in infancy. Always submissive to the will of God, the righteous Iuliania patiently bore this trial, too. It was only when two grown sons died (one, in the service of the tsar; the other was killed by a servant) that she wanted in her sorrow to leave home and

go to a convent. However, Iuliania's spouse, a literate man, began reading to her the works of religious writers, specifically, an exhortation of Presbyter Kosma, from Bulgaria (968-1019): "Black garbs will not save us if we do not live in a monastic fashion, and white garbs will not destroy us if we do what is pleasing to God." He thus convinced her not to leave him and the children.

However, in addition to the rules of piety which were commonplace for her, Iuliania took upon herself special labours, labours typical of monks and even ascetic hermits. Living with her husband as sister and brother, she began sleeping on chopped wood, only one or two hours, and would spend almost the entire night praying, and the next morning she would go to church to attend the service. When she returned home she would engage in domestic chores until evening. Even before, the righteous Iuliania would take food only in the evening, but now she started eating once on Mondays and Wednesdays, and on Fridays she would remain without food entirely. After the death of her husband Iuliania intensified her corporal feats; in winter and summer she would place broken pieces of pottery and nut shells in her boots and wear them without socks. However, both in early girlhood and in old age the righteous Iuliania concerned herself most with acts of charity. She generously gave her riches to the poor. In lean years and times of high mortality she would provide food to and help all the poor in the environs. When others locked their doors not to become infected from people who had contracted the plague or some other infectious disease, the saintly woman served the unfortunates by washing, feeding, clothing and healing them as best she could. The dead she prepared for burial, sewing them shrouds and interring them at her own expense.

While her father-in-law and mother-in-law were still alive, the righteous Iuliania performed her acts of charity secretly. She would sell her needlework and give the money to the poor through her maid. She donated embroidered altar-cloths to the church. In her relations with her servants Iuliania was exceptionally patient and kind. She never took the liberty of having herself served: of having her dress or boots put on for her, as was customary among the nobility. She tried to hide all mistakes or intentional misdemeanours by the servants from her husband and his parents, taking the blame upon herself. Her husband was in the service of the tsar when his parents died. The righteous Iuliania buried them with fitting honours and donated a large part of the estate for their commemoration. Subsequently, she did likewise after the demise of her husband. After she became a widow, the righteous woman gave almost her entire estate to the poor. Her charity knew no bounds. At the end of her life the once rich noblewoman was penniless. Her grown children now fed and clothed her, but she gave their gifts to the poor, too.

During the reign of Tsar Boris Godunov (1598-1605), when there was a severe famine, the

righteous Iuliania and her children moved to the village of Vochnevo, near Nizhni Novgorod. However, their stores became exhausted shortly thereafter. Then she released her servants, and those who remained with her gathered orach and bark and baked bread from them. After prayer by the righteous woman this bread would become sweeter than grain-baked bread, and people would flock to her for a dole.

While still a young woman the righteous Iuliania was granted a vision of St. Nicholas, who promised her his patronage. And when she was already past 60, the Mother of God revealed to the priest of the Church of the Righteous Lazarus in the village of Lazarevskoe that the Divine Spirit was reposing in St. Iuliania. The aim of a person's earthly life, according to St. Serafim of Sarov, is "to acquire the grace of the Holy Spirit". Thus, the aim was attained. On January 2, 1604 (1605, according to some sources), after having been ill for six days, the righteous Iuliania peacefully departed unto the Lord. According to her will, she was buried in the village of Lazarevskoe next to her husband. Later the Church of St. Michael the Archangel was built over her grave.

On August 8, 1614, when they began to dig a grave in the Osoryin burial-vault for Georgiy, the deceased son of the righteous Iuliania, her incorruptible relics were invented. The tomb was filled with aromatic and healing chrism. People began flocking to the righteous woman's sepulchre. Anointing themselves with chrism or with sand from under the tomb, the sick were cured. Veneration of the righteous Iuliania by the Church began at that time: molebens were conducted at her sepulchre and the holy relics were placed in a new sepulchre. The righteous woman was commemorated on the day of her blissful demise—January 2. One of the icons of the saint also became famous for its miracles. This icon was invented at Lake Svyatoye not far from the churchyard 20 versts from Lazarevskoe. The miraculous icon was enshrined in the church there, and its feast was celebrated on the 10th Sunday after Easter.

Soon after the invention of the holy relics of the righteous Iuliania her son Kallistrat compiled her *Life*. Evidently he penned the service to the saint as well. From the description of the miraculous healings which occurred by the relics and the miraculous icon, we can draw the conclusion that the righteous Iuliania helped above all ailing children, especially infants and those sick with fever. The "Iconographic Original" gives a description of the icon of the righteous Iuliania and also a description of her husband Georgiy, and mentions her daughter, schemanun Feodosia. It follows from this that Georgiy was portrayed on icons together with the righteous Iuliania and was revered within the confines of Murom. Feodosia is mentioned as a locally-venerated saint in the book *Holy Russ* by Archimandrite Leonid. The life of the righteous Iuliania is a fine example of the Gospel precepts in action. Having learned the rules of piety as a small child, St. Iuliania was a model Christian woman and fulfilled her vocation

as wife and mother, as the creator and custodian of hearth and home. Her personal longing for monastic life notwithstanding, she submissively fulfilled God's will, which summoned her to a different path of salvation. It should be noted that this path is the main one for Christian women, for it is endemic to the nature of the woman. It is in the family that the Christian woman can display most fully her capacities and gifts, reveal her individuality and be of most value to society by raising morally and physically healthy children. No one can replace a mother in the full-fledged development of a child. This is why the Lord deigned the woman to be not a political figure, not a scientist, not a soldier but to be a mother first and foremost. As St. Paul the Apostle says, *every man hath his proper gift of God, one after this manner, and another after that* (1 Cor. 7. 7). And only a person who acts within the bounds of his designation can be of benefit and value.

However, the righteous Iuliania evokes admiration and worship not because she sacredly fulfilled her purpose, but also because she was able to fulfil monastic and even ascetic feats in the conditions of family life and numerous concerns for home and children. And if, according to the word of God, one brings forth fruit thirty-fold, and another, sixty-fold (Mt. 13. 23), the righteous Iuliania has borne fruit a hundred-fold.

L. KABYZHAKOVA

In Memory of Archpriest Konstantin RUZHITSKY

(For the Centenary of His Birth)

The year of the Millennium of the Baptism of Russ marked the centenary of the birth of a prominent figure of our Church, Doctor of Theology Archpriest Konstantin Ruzhitsky, who died in 1964 in the post of Rector of the Moscow theological schools (see the obituary in *JMP*, 1965, No. 1, Russ. ed.).

The years of Father Konstantin's rectorship (from 1951) left an important trace in the life of the Moscow theological schools. That was a time of their establishment within the walls of the Trinity-St. Sergiy Lavra where they had been transferred in 1948 from the Moscow Novodevichy Convent.

Thanks to the personal care of the Rector, Archpriest Konstantin Ruzhitsky, the interior of the Academy Church of the Protecting Veil of the Mother of God was restored within several months in 1955. On May 21, the Feast of St. John the Divine, the church was consecrated by His Holiness Patriarch Aleksiy, an event that inscribed a new page into the history of the Moscow Theological Academy. The father rector himself led Sunday and festal services, tirelessly preaching the word of God to the students and parishioners who packed the academy church on such occasions. His love for liturgy, pastoral zeal, the work of spiritual and moral guidance, profoundly reverential attitude to the house of prayer and inspired ministry before divine altar distinguished the father rector, set to the students a lofty example of embodying in one's own life and work the Gospel commandments of the Chief Shepherd Jesus Christ.

As a wise administrator of the Moscow theological schools,



Father Konstantin took into account the new demands Church workers face in present-day conditions. His fellow workers admired his capacity for work, painstaking attitude to his duties and tireless diligence. Despite a heavy load of teaching work and ecclesiastico-social activity he managed to accomplish a great deal. He found time to attend classes and lectures, after which he would address the students with brief edifications on the subject of the lesson or of the lecture they had just heard. He drew upon his erudition and rich personal experience for examples of lofty pastoral service. Therefore his talks and discussions with students gave them an important religious and moral charge and promoted the patriotic moulding of the future servants of the Church of Christ. In his capacity of rector he concerned himself with practically all the problems of the

schools, with the living conditions of students and their academic performance.

Many students found in their essays after they had been checked by their teachers, the personal signature of the father rector, his opinion and criticism of their work.

Father Konstantin tirelessly continued his manifold and fruitful labours for the benefit of the Moscow Theological Academy and Seminary until his sudden death on November 18, 1964. He was honoured by high church awards, and on the occasion of the 150th anniversary of the Moscow theological schools' functioning at the Trinity-St. Sergiy Lavra he was awarded the degree of Doctor of Theology on October 14, 1964.

Archpriest Konstantin Ruzhitsky remained in charge of the Moscow Theological Academy and Seminary for more than 13 years working all that time for their constant improvement. He himself graduated from the Moscow Theological Academy in 1916 and he always treated his *alma mater* with due love and respect. He was among the first to graduate from the academy with the degree of Candidate of Theology which entitled him to working on a Magisterial thesis. His thesis for the degree of Candidate of Theology merited a prize. The theme he chose for it, "The Teaching of the Holy Fathers and Other Church Writers on Matter" has lost none of its importance to this day.

In the article that follows we present the theological concept outlined by Archpriest Konstantin Ruzhitsky in his thesis.

Archpriest VADIM SMIRNOV
MTS teacher

THE TEACHING OF THE HOLY FATHERS AND OTHER CHURCH WRITERS ON MATTER

Modern theology gives no attention at all to the "question of matter", regarding it as purely philosophical, totally irrelevant to theology. And yet almost all dogmatic problems are linked with it, directly or indirectly. Of course, all the basic dogmata of Christianity received their specific content and form long ago and it only remains to us to ponder and elucidate their meaning. So there can be no question now of these dogmata depending, in any way, on one view of matter or another. But in the early period of Christianity, when its dogmata were just crystallizing, the problem of matter loomed large indeed. Significantly, in their early struggles against Christianity the pagans raised the question of substance, and the origin from it of the whole material world even before they attacked Christianity's fundamental theological truths. Strange as this attitude may seem at first sight, it is easy to understand.

Christianity's Biblical view of matter and the genesis of the world from it was at odds with the notions of pagan philosophers, and it was precisely on this point that the contending religions could least of all come to terms and reconcile themselves. Christianity's other truths, however lofty and profound, seemed more acceptable to the pagans than the Holy Fathers' teaching on matter. For example, the tenets concerning God's unity, even the Trinity of persons, the teaching on the immortality of the human soul, on the Incarnation of God's Son and the salvation of the world by Him were, in part, shared by ancient pagan religions, as a remnant of an ages-old tradition. But the truth of the creation of the world from **nothing**, held throughout mankind's ancient history by Judaism alone, and eventually adopted by Christianity,

could not be espoused by the pagans at once. In fact, not a single proposition of the revealed teaching was so stubbornly resisted by the pagans and accepted by them so slowly and with such difficulty as the teaching on the non-primordial nature of matter and the creation of the world from **nothing**. Paganism rejected this Church doctrine as absurd—as containing an irreconcilable contradiction within itself.

In pagan religions and all philosophical systems the coming into being of the world had always been conceived as its formation from some **ready-made**, pre-existing "material," which under the impact of various higher or accidental factors gradually passed from its original crude, chaotic state into the forms of the modern world. It was in this way, according to pagan philosophy, that matter was gradually ordered and perfected. Even Plato, who approached the God-revealed teaching closer than any other pagan philosopher, assumed the pre-existence of matter.

The spokesmen for Christianity, who had adopted the Biblical view of matter and the creation of the world from it, had first of all to repel the pagan philosophers' attacks on something which least of all belonged to the basic content of Christianity. While to Gospel preachers the question of matter was of little consequence, to pagans, who expected religion to provide answers to every query of the mind, it was important to know how Christianity answered this question too. Pagan philosophers familiarizing themselves with Christianity were amazed to learn of the Creation of the world from **nothing**, the resurrection of the **body**, the incarnation of God, His advent to Earth in the flesh, and other such things. All these seemed to be ill-conceived notions to the pagans, and they fiercely attacked Christianity, denying it the right to existence.

The Holy Fathers and other Church writers fully realized the

importance of the Biblical teaching on the non-primordial nature of matter and on God's Creation of the world from nothing. This teaching struck at the very roots of the pagan world-outlook. Conversely, the various pagan notions of substance as a primordial entity, from which the world arose by chance, implicitly challenged the basis of Christianity. In his polemic against Epicurus' atomistic teaching on matter, St. Dionysius the Great poited out that the pagan conception of substance and its origin from the atoms of the Universe undermined all the foundations of Christianity. Indeed, if "everything" has its origin in atoms, then God is irrelevant and can have no relation at all to the world or man; nor is any "intervention" by God in the destinies of mankind possible. So the Christian teaching on God's creation of the world and man, on Divine Providence, on the Incarnation of God's Son and the Redemption, etc., must be seen as pure fiction: there can be neither sin nor any malformation in man or Nature. Everything came about by chance and every disharmony and imperfection is rooted in **evil matter**. This involved a revision of the whole Christian world-outlook. The baneful effect on Christianity of pagan views on matter is evident in Gnosticism which while admittedly basing its system on Christian ideas, distorted them beyond recognition under the influence of Eastern pagan notions.

It is known that all gnostic systems, both pantheistic and dualistic, included, with minor variations, the teaching on matter as ready-made substance essential for the formation of the world. Apart from the metaphysical argument that *ex nihilo nihil est*, the thesis on the pre-existence of matter had a special, purely moral significance for the gnostics they presented as the paramount one: they needed this thesis to explain the existence of **evil in the world**. In the gnostic systems, matter is not merely an element

negating the good and radiant principle, it is the substantial vessel of "evil," which is held to exist independently of the "good," as an evil principle in its own right, from which derive "all imperfections," "every form of disorder and evil in the world and man." From this there naturally followed the gnostics' denial of the Church doctrine on the Incarnation, the resurrection of the body, and the like. Given this view of matter, even the concept of God lost its pure, lofty Christian significance. We even hold it possible that all the heresies, from Arianism to Iconoclasm, were directly or indirectly linked with and derived from suchlike views on matter, creature, spirit and God. Today too we find people holding almost every possible religious notion, depending on their ontological views. The believer perceives "God's finger" in everything, the least particle of matter arouses in him feelings of religious ecstasy, admiration for and veneration of the Creator's wisdom.

The Holy Fathers noted on many occasions that a particular view of matter and the world always involved a particular "vision" of God and man, and their mutual relationship. This is why alongside admonitions "not to indulge in speculation about the essence of the created world," "not to be curious about the nature of all things," "not to seek to find out how and whence matter derived," we find in patristic literature advice of the very opposite kind: do, as far as possible, seek to "find out," to "fathom the nature of that which exists." This striving comes natural to man. Origen says: "Now, as in those arts which are usually performed by means of manual labour, the reason why a thing is done, or why it is of a special quality, or for special purpose, is an object of investigation to the mind, while the actual work itself is unfolded to view by the agency of the hands; so, in those works of God which were created by Him, it is to be observed that the reason and understand-

ing of those things which we see done by Him remains undisclosed. And as, when our eye beholds the products of an artist's labour, the mind, immediately on perceiving anything of unusual artistic excellence, burns to know of what nature it is, or how it was formed, or to what purposes it was fashioned; so in a much greater degree, and in one that is beyond all comparison, does the mind burn with an inexpressible desire to know the reason of those things which we see done by God. This desire, this longing, we believe to be unquestionably implanted within us by God; and as the eye naturally seeks the light and vision, and our body naturally desires food and drink, so our mind is possessed with a becoming and natural desire to become acquainted with the truth of God and the cause of things. Now we have received this desire from God, not in order that it should never be gratified or be capable of gratification; otherwise the love of truth would appear to have been implanted by God into our minds to no purpose, if it were never to have an opportunity of satisfaction" (Περὶ ἀρχῶν, col 174).

Of course, man will never get to know the inner essence of matter. We only perceive its manifestations, while substance proper remains for ever hidden from us and inaccessible for sensual observation. It is rather with our feeling and faith than with the mind (St. Clement of Alexandria) that we can grasp the mystery of matter and the Creation from it of the material world. And if knowledge of the life of Nature, beginning with its most primitive inorganic forms and up to its highest "incarnations", enhances every Christian's faith and brings him nearer to God, it is all the more important and necessary for the science of theology.

The correct, true view of matter and all the material Nature is valuable and fruitful for theology. Given it, one of Christianity's key dogmata, that concerning the

resurrection of the body, would be as comprehensible to us as it was to Holy Fathers and other ecclesiastic writers. And it is this dogma that underlies Christianity. If there is no resurrection of the body, then there is no Resurrection at all, for the body alone needs to be resurrected—the spirit lives on even after man's death. And if there is no Resurrection of the Dead, then Christ was not risen either. And if Christ was not risen, then our faith is vain. Then we are the most miserable of all men (1 Cor. 15. 13, 14, 17, 18) because Christianity as the teaching of God Himself Who has come down to Earth does not exist, nor does the eternal life given to us by the risen Christ.

It is only in the works of the Holy Fathers that we find the profound, correct view of matter which is fully in harmony with the spirit of Christianity. Thanks to their vast erudition in the secular sciences and deep knowledge of Holy Scripture, they were able to find points of contiguity between science and faith in dealing with the problem of matter. Needless to say, knowledge of the patristic teaching on matter is also essential for comprehending the dogmata—on the Incarnation, on the union of the two natures in the person of Christ, on the Resurrection, on His bodily Ascension to Heaven, on the Sacraments, on the transubstantiation of the bread and wine into Christ's Body and Blood. It is also indispensable for understanding the problem of the salvation of the whole man, of the deification of the body and of the eventual apocatastasis of the material world.

Archpriest
KONSTANTIN RUZHITSKY

A Parish Milestone

The newly erected stone Church of St. Michael the Archangel was consecrated in the village of Artemenkino, Vurnary District (Cheboksary Diocese) on November 30, 1987, the Feast of St. Nikon, Hegumen of Radonezh. Many people had wanted to time this landmark event for the Artemenkino parish to coincide with the patronal feast on November 21, i. e., with the Feast of St. Michael the Archangel and the Heavenly Host, but a construction delay prevented this wish from being fulfilled.

Assisted by clerics of the diocese, Archbishop Varnava of Cheboksary and Chuvashia celebrated the office of consecration of a church before a large congregation.

Prior to 1902 Artemenkino was part of the parish of the village of Abyzovo, now Vurnary District. This was a large parish and, because of the crowded state in the church, many parishioners went to neighbouring churches. This circumstance prompted the residents of the more outlying settlements of the parish to build a new church. However, the poverty of the Chuvashes made it impossible to bring this desire to fruition. At the first improvement in their material situation the inhabitants of four small settlements situated southeast of the village of Abyzovo gathered for a meeting and took a decision to build the church in the village of Artemenkino. The following is written about this event in *The Kazan Diocesan News* (1903, No. 5): "Thus came to pass the dream of a parishioner from a settlement bordering on the village of Artemenkino who dreamed of a bell ringing from the place where the church now stands." A construction committee was elected, and it energetically set about the work. In early 1902 trees were felled, and the last logs were delivered along a winter road to the church's construction

on site. The brick foundation was laid as early as autumn 1901, for which reason preparation of the shell was begun in the second week of Lent, and the church was ready for consecration by November 25. On November 26, 1902, with the blessing of Archbishop Arseniy (Bryantsev; † 1914) of Kazan and Sviyazhsk the consecration of the church was conducted by clerics from the neighbouring parishes headed by the local superintendent dean.

On July 30, 1952, at midnight, the church burned down after having been struck by a bolt of lightning. The requisites and almost all the icons were saved. Part of the gilded iconostasis was salvaged as well. A prayer house was built later that year on the site of the church that had burned down. In 1980 it was partially reconstructed, but even after renovation the prayer house was unable to accommodate all the parishioners.

The cramped quarters impelled the parishioners to build a more spacious church. Construction began on May 25, 1987, and ended on November 30 of the same year. All this time the prayer house was surrounded by the walls of the church under construction, and not a single service was missed during the building period. The parochial church council hired a crew of construction workers to erect the church. Parishioners zealously helped out in the effort, too: they rendered whatever material aid they could, and dozens of the faithful worked on the construction site daily. Considerable assistance was furnished by Archbishop Varnava of Cheboksary and Chuvashia. He devoted a great deal of attention to the construction and came to Artemenkino almost every week and sometimes twice a week, assisting with advice and with funds. Everything at the construction

site was done with the blessing of the archpastor.

On the evening of November 29, the dean of the church, Fr. Evfimiyy Stepanov, officiated at All-Night Vigil, and early in the morning of November 30 conducted the small blessing of water. At 8 a. m. the pealing of bells heralded the arrival of His Grace Archbishop Varnava, who was met by the congregation far from the church. Along a path laid out, in keeping with a local custom, with multicoloured kerchiefs and to the singing of "It Is Meet" and a troparion to St. Michael the Archangel, Archbishop Varnava proceeded to the church, where he was met by the dean, Fr. Evfimiyy Stepanov. The reading and singing alternated between Chuvash and Church Slavonic. The joyous mood of the worshippers increased as the divine service progressed. Canvas and kerchiefs were brought in entire bundles to be blessed by being rubbed against the altar.

Having completed the consecration of the altar, Archbishop Varnava performed censuring in the sanctuary and around the church, while one of the priests assisting him anointed the walls of the sanctuary and the church with holy chrism, and another aspersed them. Then the archpastor lit a candle from the coals burning in the censer and placed it on the synthronon near the altar. According to tradition, all the candles and icon-lamps in the church are lit from the flame of this candle.

The first Divine Liturgy in the new church began; during it Archbishop Varnava addressed the worshippers with a homily. "Thanks the Lord, by His all-beneficent will and through His grace-bestowing aid, your zealous efforts have been crowned with much-desired success," the archpastor said. "This has also been promoted by your most generous

contributions, your fervent prayers, and the personal zeal of the administrators, enthusiasts and builders of this church... We must not only be jubilant but also try to be worthy of these divine mercies. Therefore, when you come to pray in this Church of St. Michael the Archangel and the Heavenly Host, and when you see their icon, recall that we, too, are always protected by the holy guardian angels if here on Earth we mould ourselves spiritually and, casting aside dark deeds, garb ourselves in the armour of light.... When you see this church from a distance or come to it to pray, remember that we Christians must be temples of the Holy Spirit ourselves, preserving ourselves in purity and sanctity and offering spiritual sacrifices to the Lord—prayers and the virtues of humili-

ty, patience, love and compassion...."

During Divine Liturgy Archbishop Varnava ordained Hypodeacon Vladimir Baigushev deacon.

At the conclusion of the Liturgy a moleben to St. Michael the Archangel and the Heavenly Host—patrons of the newly erected church—was conducted and "Many Years" sung.

The day of the consecration of the church in Artemenkinok coincided with the anniversary of Archbishop Varnava's episcopal consecration. The dean of the Presentation of the Blessed Virgin in the Temple Cathedral in Cheboksary, Archpriest Iliya Karlinov, felicitated the archpastor on the 11th anniversary of his archpastoral ministry and on the consecration of the Church of St.

Michael the Archangel. Archbishop Varnava warmly thanked everyone who worked on the construction of the church and took part in the common prayer during its consecration, and presented an archpastoral blessed certificate to the rector of the church, Fr. Evfimiy Stepanov, and the construction foreman, who was the acting parish churchwarden for the period of the construction work. The archpastor presented an altar cross to the church.

Thus, with divine aid, a new ship of salvation has been launched. May God grant that it carry its passengers through the tempestuous sea of life and bring them to the calm haven of salvation.

Archpriest ILIYA KARLINOV

Old Russian Music. Sources and Foundations

This is the first in a series of articles on the history of Russian Church music. It is our purpose to give the reader a comprehensive idea of the development of Russian Orthodox singing: its spiritual essence, inner world, stylistic features and principal stages of evolution. The reader will learn about the Znamenny Chant—literally: sign (neume) chant, which is the basis and heart of old Russian singing, about the early forms of polyphony, which marked the transition from the Middle Ages to the modern age in Russia, about part-singing, and about classical and contemporary Church music.

This presentation, in our journal, of the history of Russian Church singing is intended as a tribute to the Millennium of the Baptism of Russ. The thousand years of Christianity in Russ also signify a thousand years of Russian professional music. Today we are asking ourselves, more insistently than ever: Do we know the history of our culture? Have we not, through negligence, lost its roots? Are we still able, as Nikolai Roerich wrote, to "use the wondrous roots of the past for building the steps of the future"?

The record of Old Russian Church art covers the first seven hundred years of Christianity in this country. It is hard to trace the origins of Russian liturgical singing back to any particular moment in history. There is documentary evidence that Russ

was familiar with Christianity as early as in the 9th century. Hence the assumption that this also marks the beginning of the new vocal art, distinct from that of the pagan period.¹ At any rate, the beginning of its vigorous formation as an artistic system in its own right goes back to the reign of Prince Vladimir Svyatoslavich and his son, Yaroslav the Wise (late 10th and the first half of the 11th century). The time of the official recognition and establishment of Christianity as the state religion saw the rise of Russian icon-painting, Church literature and, together with it, a written language, including a system of musical notation. At this period, the princes were displaying a special concern for the introduction and organization of the art of singing in Russia as an inseparable part of the new form of worship.

Here are a few pertinent facts. When Prince Vladimir married the Byzantine tsarevna Anna, he brought from Chersonesus to Kiev "the Tsarina's Chor". His purpose in doing so may have been, among other things, to familiarize his fellow-countrymen with the vocal forms and traditions of Byzantine divine service, which had been adopted as the model for Russian divine service. A choir and a chorister school was started at Kiev's Desiatinnaya (Tithe) Church; the Church of the Mother of God had its court of "domestics", the Byzantine and, later, Russian designation for "master-singers who combined the

functions of soloists, choir-masters and teachers of singing".² Later "three Greek singers with their families, prompted by God," came to the court of Yaroslav the Wise of their own accord.³ Their mission consisted above all in teaching Russian masters the art of Byzantine singing and composition.

These and other facts clearly indicate the Byzantine origin of the early forms of Orthodox art in Russia. This applies, in particular, to kondakarnoye (kontakion) singing. The pinnacle of Byzantine vocal art, it represented a consistent system of aesthetic norms and musical idiom. It was a virtuoso, ornamental style designed for the performance of kontakia, a structurally sophisticated type of hymn.⁴ The kontakion tunes were made up of a number of unchanging melodic phrases—formulas of *osmoglasniye*, the system of eight glasy, or tonal domains. Each *glas* had its specific set of stable melodic patterns, called *popevki*, and was used in the hymns accompanying the services of a definite week of the eight-week liturgical circle. In all probability, a special character was given to kontakion singing by melodic embellishments, sung on palatal and guttural sounds. The kontakion system of notation applied in this kind of singing made no use of staves. As every early form of music fixation, the kontakion notation was ideographic in character: a certain intonation (more or less extended) was marked by a special sign, the neume, which only roughly outlined the melody, without indicating either the duration or the exact pitch of the tones making it up. It is practically impossible to decipher these notations on the basis of what we know about them at present. An idea of the stylistic features of kontakion singing can only be formed by reference to later sources. Yet this system of notation, reflecting the level of musical thought at the time in question, was fully comprehensible and, as it were, perfect to its contemporaries. The absence of indications on the duration and pitch of tones was compensated for by the use of special, so-called cheironomic, signs, representing certain gestures by means of which the choir-master indicated the particular features of the hymns performed, from nuances of the rhythm to highly complicated melismata.

By the time when it had reached Russ, kontakion singing was already highly developed. The new intonational environment being different, it was of course gradually Russified, but it nevertheless remained an imported element of Byzantine culture. Crystallized on Greek soil and introduced ready-made into Russian culture, the tradition of kontakion singing failed to take root in Russ. Yet the Byzantine musicians' experience was not lost on the Russian master-singers. Ancient Russ readily assimilated the imported art information. As early as at the end of the 11th century Znamenny Chant, an original, national style of singing, made its appearance.

The gradual rise of the Znamenny Chant was synonymous with the crystallization of the Russian intonation in the forms of Byzantine hymnography.

The Russian Orthodox Church retained the Byzantine forms of poetic song improvisation—troparia, psalms, kontakia and other types of hymns. But their application on a different national basis and at a different historical period produced highly original results.

For example, the system of notation came to be interpreted differently in old Russ. Russian master-singers substantially revised the Byzantine system of non-staff notation. This affected the signification of certain neumes. Eventually some Byzantine signs were altogether abandoned, while new Russian signs and sign combinations were introduced. The names of some Byzantine signs were preserved unchanged, those of others were Russified. Most neumes were given Russian names, often by association with objects or phenomena those signs resembled. This applies among others to the following names:

ключ
скамейца
стрела
два в челну
столица
сорочья ножка
палка
и другие

We see, therefore, that a thoroughly original system of notation of Church chants took shape in Old Russ. It came to be known as the Znamenny or Kryuk notation (in Old Slavonic, *znamya* means "sign", and *kryuk* means "hook", the hook being the most frequently used sign in the Russian non-stave notation).

To the Russian choir-master, the Znamenny signs, or hooks, were more than an auxiliary means for memorizing a certain motif. They represented a world of ethic symbols. Here are some of them:

paraklit (paraklete)—"despatch of the Holy Spirit by the Father to the apostles";

zmeitsa (little serpent)—"hasty departure of worldly vainglory";

stopitsa (little foot)—"humility in wisdom";

statya (paragraph)—"hasty departure of foul language and idle talk";

kryuk (hook)—"the meek mind's guarding against evil";

palka (cane)—"sincere contrition for one's sins";

skameitsa (little bench)—"the shedding of foul language and idle talk";

mechik (little sword)—“mercy and charity for beggars”;

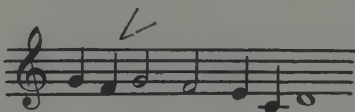
osoka (sedge)—“the rejection of evil by heart and mind”;

fita (theta)—“wholehearted love, the true philosophy”⁵.

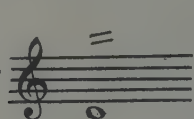
The Znamenny notation includes up to eighty signs, most of them independent in their vocal signification. For instance, the *strela mrachnaya* (sombre arrow) indicated an evenly rising intonation.



The *osoka* sign represented an extended musical phrase.



The *statya* indicated one sustained tone.



Special marks were added to the basic signs to show changes in melody or rhythm: *sorochya nozhka* (magpie's foot), *oblachko* (little cloud), *podvertka* (turn-under) and others. Let us see, for instance, what the lightning thunder arrow sounded like with and without the magpie's foot, or the summation with and without the turn-under, or the cross-arrow with and without the little cloud:

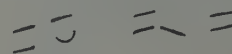


Significantly, the anonymous composers used the various signs of the Kryuk notation at quite definite places of the music form. The *paraklit*, for instance, opened a hymn, while the *statya* brought it to an end.

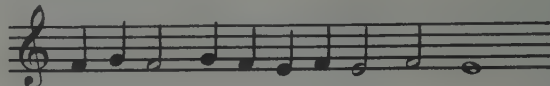
The crystallization of a specifically Russian neume notation testified to the originality of the national style of singing. The Byzantine eight tonal patterns were also given a new meaning in Russia. The only remaining thing in common between the Byzantine oktoechos and the Russian osmoglasie was the use of specific melodic formulas, sets of fixed patterns (*popevki*) in singing. In intonational character, the

two systems differed substantially. Russian liturgical singing was tangibly influenced by the melos of folk-music, which made it more comprehensible and more attractive to the Russian people. So it is not at all surprising that the stock of *popevki* of our national oktoechos system constituted the specific Russian intonational idiom.

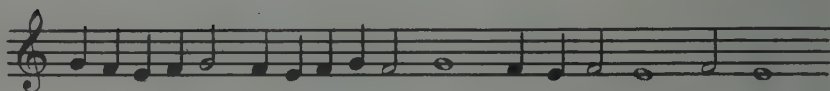
The thesaurus of *popevki* began to be formed in the 12th century, the period when the Russian oktoechos system was taking shape. At first, stereotyped short sequences, cadences, emerged in the closing part of hymns, later they made their appearance also in other parts of the musical form. So one could distinguish between opening, median and terminating *popevki*. Along with melodic formulas common to several tones, there emerged *popevki* which, though represented by identical signs, were sung differently in different tonal patterns. For instance, the great quilisma is sung in the fourth *glas* as:



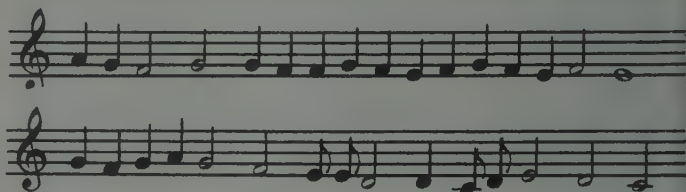
in the fifth as:



in the sixth and eighth *glasy* in the middle of a hymn as:



and in the sixth and eighth at the end of a hymn as:



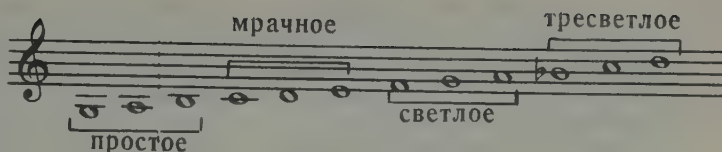
Each *popevka*, as an element in the system of medieval Russian art, was associated with a certain situation or theme, had a specific meaning. For instance, clearly traceable in different hymns on texts dealing with related themes are common intonational “sense formulas”, while different melodies on one and the same text contain common “mood formulas”.⁶ The idiom of the *popevki* was the statutory, and hence universally current and universally known, language in which the Orthodox communicated in church. It required neither translation nor commentary, just as there was no need to explain the “etiquette

formulas", or conventional situations, that wandered from one literary work to another,⁷ or, in icon painting, to elucidate the symbolism of the scenes presented. "What writing conveys to those who can read, icons convey to the untaught, when they perceive them: icons are the books of the common people."⁸

The *popevki*, these musical symbols, were handed down from one choir-master to another, from mouth to mouth, from book to book, from generation to generation, and so were the methods of combining them in singing.

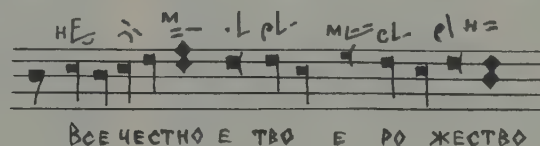
What was said above refers to the canonical aspect of old Russian music. But there was also another aspect, one dialectically opposed to the first: an artist always looks for the most adequate way of realizing his ideal. The striving for perfection in expressing the Christian truths was an effective stimulus for developing the statutory, canonical forms. Musical thinking proper evolutionized too: the stock of *popevki* increased,⁹ they became more sophisticated and richer in melody. The Znamenny Chant was gradually advancing from a psalmodic style (sing-song recitation) to a melodically developed and even ornamental one, with the singing always smooth and free-flowing.

In the 16th century, complicated melodic structures, the prolonged singing of syllables, notably in texts of an exultant character, gained wide currency. To indicate them special signs—*fity* (thetas) and *litsa* (faces)—were introduced into the notation. The singers had to know how each theta was to be performed. However, these complicated standard embellishments eventually became so numerous that the need arose for special manuals which deciphered these "cryptic" signs. These manuals were of considerable help in preserving the accumulated melodic riches, but they were unable to obviate the necessity of reforming the Znamenny notation itself. Around the beginning of the 17th century it became evident that this form of notation was inadequate to the melodic sophistication of the contemporary style. The danger arose that "the edifice put up with love and skill over so many centuries by artists from different parts of Russia... would crack up from the very abundance of its decorations and collapse under its own weight".¹⁰ It had become indispensable to designate the exact height of the tones making up the melodic unit represented by a particular sign. At the turn of the 17th century master-singer theorists began to look for ways of perfecting the Znamenny notation, and towards the middle of the century a system of accordances (modes) was worked out under the direction of deacon Ivan Shaidur, and *kinovarnye pomety* (cinnabar marks), letters of the Slavonic alphabet indicating the concrete height of sounds, were added to the Znamenny notation. "It has been established that the range of tones used by church singers in old times was rather limited, extending from the G of the small octave to the D of the second octave, a scale of twelve tones.



"Our singers conceived of it as falling in four groups of three tones in each, the groups being called *soglasiya* [accordances]. The individual tones of the scale were seen by the singers as differing in character or colour. For instance the tone corresponding to the F of the first octave was considered sombre, so it was called *mrachno* [sombre] and designated with the Slavonic letter M. The tone one step higher, G, was called *povyshe mrachnogo* ["higher than the sombre one"] and marked with the Slavonic letter П... and the like."¹¹

Now how did the musicologists find out that the letter M signified F, and П—G? What do they rely on in transcribing neumes, which even did not indicate the duration of notes, onto the staff? Their guides are the late 17th-century, handwritten song-books, in which the melodies were given both in *kryuk* and in the staff notation. The latter had made its way into Russia from the West in the second half of the 17th century, and for a while co-existed with, and eventually superseded, the Znamenny notation.



We see that the five-line notation is of a peculiar kind too. One might call it black square notation. The history of its evolution in Russia will be discussed in later articles. Here we shall only point out this: owing largely to these song-books it became possible to decipher some of the hymns of the second half of the 17th and the early 18th century, the period of the finest flowering and decline of the Znamenny Chant. And this provided the starting-point for the study of earlier stages in the development of Russian church singing. By collating later manuscripts with earlier ones for points of similarity and difference, scholars determine the melodic outlines of Znamenny hymns and fathom the secrets of the *kryuk* notation of the period when there were no auxiliary marks yet. To give an example, a technique has been evolved for determining the sound pitch of the works of mid-16th-century Russian masters. The time may not be too far off when, to use the apt expression of Boris Asafyev, "the monumental collection of melodic treasures" of ancient Russ will again lend itself to performance and our centuries-old tradition of church singing will appear in all its grandeur.

¹ See: N. Uspensky. *Drevnerusskoe pevcheskoe iskusstvo* (The Old Russian Art of Singing). Moscow, 1965, pp. 20-22.

² *Ibid.*, p. 22.

³ Cited from *op. cit.*, pp. 20-22.

⁴ St Romanos Melodus, the famous Byzantine hymnographer of the first half of the 6th century, gave them the form of dramas with a detailed description of the action, dialogues and monologues" (Uspensky, *op. cit.*, p. 49).

⁵ V. Undolsky, "Notes on the History of Church Singing in Russia" *Chteniya v obshchestve ljubitelei drevnostei rossiiskikh*, 1846, No. 3, pp. 9-10.

⁶ See: I. Bezuglova. "On the Emergence of the Canon in Old Russian Music".—Article in the symposium *Vserossiiskiy festival "Nevskie khorovye assamblei"* (All-Russia Festival "Neva Choral Assemblies"). Moscow, 1984, pp. 73-74.

⁷ "One finds recurring in old Russian literature certain types of behaviour, individual episodes and formulas designating specific moods and attitudes, or describing battles and other

events. This is not due to poverty of imagination; it is, rather literary etiquette, something very important for understanding old Russian literature. The hero is supposed to behave in this particular way, and the author is supposed to describe the hero in these particular terms" (D. Likhachev, "The First Seven Hundred Years of Russian Literature".—In: *Izbornik* (Anthology), Moscow 1969, p. 15).

⁸ A medieval statement quoted in the book *Okno v minuvshyey* (A Window on the Past) by K. Kornilovich (Leningrad, 1968, p. 41).

⁹ In the first half of the 17th century the number of *popevki* in the 3rd, 5th, 6th and 7th *glasy* was about 150; in the 1st, 2nd and 4th, over 200, and in the 8th more than 300 (see N. Uspensky. "Osmoglasie". *Muzykalnaya entsyklopediya* (Musical Encyclopaedia), Moscow, 1978, Vol. 4, pp. 124-125).

¹⁰ "On the Influence of the Southwestern Church Fraternities on Church Singing in Russia".—*Pravoslavniy sobesednik*, Kazan, 1864, Part 3, p. 54.

¹¹ M. Brazhnikov, "Excavations in Music", *Nauka i zhizn*, 1970, No. 9, pp. 158-159.

L. AKIMOVA

"The Trinity Was Manifest in the Jordan....,"

The great annual liturgical cycle in its progress introduces us, as it were, to eternal being. The circle, which has neither a beginning nor an end, has always been a symbol of eternity to man. This symbol assumed a new significance and vibrancy in the cycle of the liturgical year with its twelve great feasts. Devoted to each of them is a special icon. It sums up everything that is important, valuable and unique about that feast, as crystallized in the spiritual experience of the Church.

Three of the feasts — Pentecost, Transfiguration and Epiphany are united with one another by their Trinitarian nature.

On the day of the Lord's Baptism, a profound dogmatic truth concerning the Tri-Hypostatic Deity was revealed to people: "The Trinity, our God, today has made Himself invisibly manifest to us. For the Father in a loud voice bore clear witness to His Son; the Spirit, in the form of a dove came down from the sky; while the Son bent His immaculate body before the Forerunner, and by receiving baptism He delivered us from bondage (Office of the Hours on the Epiphany, 3rd hour, troparion, tone 4). The Icon of the Lord's Baptism represents the manifestation

of the Most Holy Trinity to the world. It may also be said to depict Christ's epiphany to the people, his commencement of service, the new creation of the world, mortally corrupted by the Fall. Christ's image forms the centre of the icon, both in content and structurally. His figure, with the loins girded with a white hemmed cloth, resembles that of Christ in 15th-century crucifixes, but His arms are not spread. The resemblance is not accidental. The baptism anticipates the future burial and resurrection of the Saviour, and through Him also of man. The Sacrament of Baptism, the immersion in water, is fraught with a profound symbolism. As well as the cleansing of the person immersed of sin (*Arise, and be baptized, and wash away thy sins* — Acts 22. 16), it signifies that person's union with the dead, buried Christ (immersion) and also with the Christ resurrected for a new life (the coming out of the water). As the Holy Apostle Paul says, *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the bed by the glory of the*

Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (Rom. 6. 3-5). "Holy Baptism is a revival, and re-creation, and purification, and enlightenment, and adoption, and a gift, and consecration... but it represents pre-eminently Christ's death and resurrection three days later... for Christ's death and three-day interment and resurrection brought us immortality, and imperishability, and the hope for the future resurrection and renewal, and the eternal life whose beginning was Christ" (*Pisania svyatykh otsev i uchitelei Tserkvi, otnosiashchiesya k istolkovaniyu pravoslavnogo bogoslužhenia* [Writings of the Holy Fathers and Teachers of the Church Relating to the Interpretation of the Orthodox Divine Service], St. Petersburg, 1856, Vol. 2, pp. 61-62).

To bless the waters for our purification and renewal, He Who took upon Himself the sins of the world covers Himself with the waters of the Jordan, a relevant festal hymn says. In the conventional idiom of the icon this is conveyed by representing the Saviour standing upright against the back-

ground of a blue stream of water, framed, as it were, by rocky banks resembling a cave, the symbol of death (recall the cave of Lazarus; the custom of burying the dead in caves was, at the time, widespread in Syria, Palestine, Egypt, Rome and elsewhere). This way of representation indicates that not part but the whole of Christ's body is immersed symbolizing His interment. (This is why the Orthodox Church, unlike the Roman Catholic, stipulates that the whole body of the one baptized should be immersed.)

The Saviour's right hand, raised in the gesture of blessing, transmits, as it were, divine energy, light, world-transforming grace. Far from being an impersonal power bestowed by God on His creatures, this creative, redeeming, sanctifying grace is a manifestation of the existence of the Living God, one of the forms in which He appears, reveals Himself to and is present in the world. What the icon represents is this: "The Saviour, Who is grace and truth, has appeared in the streams of the Jordan" (Exapostilarion of the Epiphany).

Light is the icon's principal structural element. One might say, the icon is suffused with an inner glow. The golden background, the nimbi, the modelling of the faces of the figures standing in the foreground, and Christ's body, give the impression of a stream of light coming down from the icon. The radiant vibrant tones form a contrast to the more intense, deeper colours. On the icon, Christ's body, as if soaring in space, is transfigured by the same light as shone forth on Mount Tabor. It is not accidental that the feast of the Epiphany has for a long time been called the Day of Enlightenment and the Feast of Light. Because God is Light and came to enlighten *the people which sat in darkness... and in the... shadow of death* (Mt. 4. 16) and to save fallen humanity. St. John the Baptist, kneeling in reverence before the Saviour, is transfigured by the Divine Light, and so is the group of angels, because all of them are contemplating Christ Himself, the

Light that no man can approach. The significance of the moment is emphasized by the postures of the angels. Bent forward, they extend their veiled hands to Christ, as do the God-parents of the One baptized, as those receiving divine grace. "The choirs of angels were filled with amazement, fear and joy" (Office of the Hours on the Epiphany, 9th hour, troparion, tone 7). One of the angels, holding his head and veiled hands aloft in a prayerful attitude, is gazing at the blue ray and the dove descending onto Christ and listening to the voice coming from heaven: *This is my beloved Son, in whom I am well pleased* (Mt. 3. 17).

The manifestation of the Holy Spirit at the Lord's Baptism in the shape of a dove *moved upon the face of the waters* is interpreted by the Fathers of the Church as an analogy with the Flood. Just as then the world had been cleansed of its outrages by the waters of the great flood and the dove brought an olive leaf to Noah's ark, announcing the end of the Flood and the restoration of peace to the world, so now the Holy Spirit descends in the shape of a dove to enunciate the remission of sins and God's mercy on the universe. In this feast the transitory world is mysteriously recreated and, as at the original creation, God fills the watery element with life and recreates man.

The icon brings out the complex meaning of the Feast of the Lord's Baptism. One can distinguish here between the horizontal (temporal) aspect and the vertical one (the interrelation of the worlds). Holy Scripture calls the time when Christ was born and lived on earth the fullness of time, a manifestation of eternity in time — it was then that the mystery of God's eternal love of man was revealed to us. The icon of the Epiphany helps us to grasp the spiritual essence of divine service by representing, through its details, the past (symbols and analogies referring to the Creation and the Flood), the present (the moment of Christ's Baptism) and

the future (the Baptism as an eschatological projection, an anticipation of the burial and resurrection).

But probably most amazing of all is the sharply delineated segment in the upper part of the icon, representing the opening Heavens and symbolizing the divine, super-essential world. Indicated here is the presence of God the Father, Who *made darkness His secret place* (hence the dark blue tints of different intensity in the colouring of the segment), the presence of God, separated from everything by His transcendentality (in the conventional idiom of the icon, the clearly delineated edge of the segment) as if with darkness. In apophatic theology the mysterious darkness, the abode of God, into which Moses was drawn to see Him, symbolizes the Unknowable. But He is also the Living God, and He fully reveals Himself to man in His Son. This is why the ray issuing from the segment (the Divine darkness) and containing a representation of the Holy Spirit in the shape of a dove, directly points at Christ. The Eternal Unknowable God came to the world to make the fate of every human being His fate. "Thou hast come, Thou art made manifest the Light that no man can approach" (kontakion of the feast). As man invests himself in Christ in the Sacrament of the Baptism, he is wholly renewed and enlightened, becoming a Son of God, for the Lord, in His Baptism, is "come to save Adam the first-formed man" (kontakion of the Epiphany Eve).

Made manifest in the icon of the Lord's Baptism is the ungraspable mystery of the Three Persons of the One God, the good message that draws everyone to the inexhaustible source of life. "Come, ye all, and receive the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, from Christ Who is made manifest" (troparion for the blessing of the waters, tone 8).

E. TURKINA

At the Optina Hermitage

One cannot speak of the history of the Russian Orthodox Church, or of the history of Russia itself over the past century, without mentioning the famous Optina Hermitage. Founded in a remote and obscure spot, it grew to become a busy crossroads bringing together people in all walks of life and of various persuasions. Visitors to the hermitage over the years included high-ranking officials and homeless beggars, famed archpastors and nameless novices, great writers and illiterate pilgrims. And all of them received at Optina a word of comfort and edification. The history of the hermitage is part of our national history and cannot be ignored for it is something that remained in the focus of attention of generations of our countrymen.

By the grace of God and through the prayers of the Optina holy startsy, the Kozelsk Hermitage of the Presentation of the Blessed Virgin in the Temple is going through its second birth. Bearing the scars of time and harsh trials, it is being revived spiritually in the first divine services celebrated in its grounds.

The new chronicle of the cloister started by its monks records June 3, 1988, as a special date. On that day the Father Superior of the cloister, Archimandrite Evlogiy, conducted a moleben with the blessing of water and the Office of the Consecration of the over-the-gate Church of the Presentation of the Blessed Virgin in the Temple (see: *JMP*, 1988, No. 10, p. 28).

The date also marked the resumption of regular daily services.

On June 6, when an evening session of the Local Council

of the Russian Orthodox Church canonized nine pious ascetics, including Schemahieromonk Amvrosiy of Optina, the last panikhida was conducted in the cloister for the saintly starets. It was followed hours later by All-Night Vigil with the singing of the troparion and kontakion to the newly canonized saint. After that there was a moleben to him and his heavenly patron, St. Ambrose of Milan, at his graveside. The fleeting time, illuminated by the light of newly revealed sanctity, seemed to stand still for a moment marking a historical event in the life of the Optina Hermitage and of the Russian Orthodox Church as a whole. By the will of God and the grace of our Lord the Provider, the synaxis of Russian saints glorified by the Church continues to grow.

The first divine service according to the archpastoral order was conducted at Optina on June 19, 1988, 3rd Sunday after Pentecost. With the blessing of His Holiness Patriarch Pimen,

who is the Hieroarchimandrite of the cloister, it was visited by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe. The beginning of the archpastoral service was proclaimed by the ringing of the bells at the monastery belfry.

During Divine Liturgy, Metropolitan Vladimir spoke of the particular presence of God's grace in the first, still modest, church of the cloister. With the blessing of His Holiness Patriarch Pimen, he conveyed to Optina a reliquary with an image of the Burning Bush containing the relics of St. Catherine the Great Martyr and St. Sabbas the Sanctified, and an Iberian Icon of the Mother of God. During the Liturgy, Vladyka Vladimir ordained a monk of the cloister, Hierodeacon Pankharyi, hieromonk. The Liturgy was followed by a thanksgiving moleben from the Office for the Millennium of the Baptism of Russ after which "Many Years" was sung. Metropolitan Vladimir then



Optina Hermitage.
General view of the monastery

led the Office of the Panagia. To the pealing of the bells the brethren proceeded from the church to the grave of St. Amvrosiy where they sang a magnification to the saint. From there the procession went to the refectory to the singing of the Troparion for the Presentation of the Blessed Virgin in the Temple "Today is the foreshadowing of the good pleasure of God...".

After the fraternal repast, Metropolitan Vladimir inspected the newly built and restored buildings, visited St. John's Skete and cells of the startsy, and the Church of St. John the Baptist, now a museum. When taking his leave of the cloister, the archpastor bestowed a blessing upon the brethren.

Another page in the chronicle of the reborn cloister was inscribed on July 6, the Feast of the Vladimir Icon of the Mother of God. On that day the father superior, Archimandrite Evlogiy conducted the first monastic profession within the monastery walls.

To the singing of "Make haste to open unto me Thy Fatherly embrace", and covering the novice Vasily with mantles, the brethren led him to the Holy Doors. The profession took place in keeping with the ancient rule during Divine Liturgy. Added to the festal Gospel lessons and the Apostle were pericopes for the Office of Monastic Profession, and the Ektene of Fervent Supplication was augmented with a petition for the newly professed. Monk Vladimir was received by Hegumen Aleksiy from St. Daniel's Monastery who is under the temporary obedience of the father confessor for the Optina brethren. The newly professed monk received Holy Communion during Divine Liturgy.

The Optina Hermitage, the receptacle of spiritual mysteries for many centuries, nourished by the innermost movements of human hearts, has stood out against



the pressure of time fortified by the power of the all-vanquishing love of Christ. Like a vessel, it was filled to the brim by human suffering flowing from all the corners of this land, and supplicated the Lord to turn this human suffering and tears into the joy and radiance of life. And the Lord did work that miracle in front of all, just as he turned water into wine at the request of His Mother and the confused servants at Cana in Galilee.

* * *

On August 14, Commemoration of the Procession with the

Holy Tree, the day when, as tradition has it, the people of Kiev were baptized in the Dnieper one thousand years ago, the monastery clergy and worshippers went to the well of St. Amvrosiy located not far from the Skete of St. John the Baptist. They conducted the blessing of water and the well itself, after which the father superior, Archimandrite Evlogiy, aspersed the holy gate and the cells of the startsy Amvrosiy and Makariy.

Monk of the Optina Hermitage

Beginning of the Academic Year at the Leningrad Theological Schools

September 1 every year turns a new page in the history of our theological schools. And like any other good work, a new academic year should be started with a prayer according to pious Christian tradition. True to their long-standing tradition, all members of the faculty and students of the Leningrad theological schools gathered on that day in the Academy Church of St. John the Divine. Divine Liturgy began at 9 o'clock in the morning. Singing during the service was the choir conducted by I. Ivanova, and many academy and seminary students received the Holy Communion.

The Liturgy was followed by a moleben preceded by a sermon delivered by the rector of the Leningrad theological schools, Archpriest Prof. Vladimir Sorokin. He noted the growing public interest in the Church stimulated by the celebration of the Millennium of the Baptism of Russ. This, he said, placed added responsibility upon the schools as a whole and all of their staff. "We are called by God," he went on to say, "not only to assimilate the knowledge offered us here, but also to live in keeping with this knowledge. The teaching process should be based on studies of the Christian experience extending over a period of two millennia and the millennial experience of the Russian Orthodox Church. This great treasure of spirituality should not be perceived merely as an enumeration of dates, names and events. Learning in depth and

from experience of the past of your own Church in particular and Christianity in general — these are the two channels of our development." Father rector also announced that in his spiritual care for the students, Metropolitan Aleksey of Leningrad and Novgorod appointed Archimandrite Kirill Nachis a permanent father confessor of the Leningrad theological schools.

In conclusion, Archpriest Vladimir Sorokin called upon all those present to offer up diligent prayers unto God for His blessing upon their forthcoming labours and help in dealing with all the problems facing the Leningrad theological schools. After the moleben the participants came to kiss the cross and were aspersed.

A repast served in the conference hall was followed by a solemn meeting. Archpriest Vladimir Sorokin congratulated all those present on the beginning of the new academic year and read out the Message of the Local Council to the God-loving pastors,

honourable monks and nuns and all the faithful children of the Russian Orthodox Church. He also read out the part of the Acts of the Council concerning the theological schools of the Russian Orthodox Church and suggesting concrete ways of raising the level of theological instruction to meet the growing demands faced by the pastors today. Father rector noted with satisfaction the increased enrollment in the Leningrad theological schools this year, stressing at the same time the personal responsibility of everyone to God and the Church for their particular service to which they were all called by the Lord. After that the participants in the Local Council were invited to share their impressions of the recent Church celebrations in Moscow.

The first speaker, Archbishop Prof. Mikhail of Vologda and Veliki Ustyug, an LTA lecturer, described in glowing details the atmosphere at and the progress of the Pre-Council Bishops'



Archpriest Vladimir Sorokin, rector of the Leningrad theological schools, aspersing the participants in the moleben for the beginning of the academic year and giving them the cross

Conference, the Local Council itself and the meeting that discussed its results. He stressed that this was a great and most important event in the life of our Church which gave an important new momentum to each member of the Church in continuing their diligent service each in his own place.

Archpriest Bogdan Soiko, superintendent dean of the patriarchal parishes in Finland, the dean of the Leningrad Cathedral of the Epiphany and lecturer at the Leningrad theological schools, spoke with elation about the canonization of new saints by the Local Council. Especially moving was his account of the Office of Canonization of St. Ksenia of St. Petersburg, who enjoys deep love on the part of the faithful in general and of the Leningrad faithful in particular. He also described in brief some of the reports made at the council.

The next speaker, LTS lecturer Hierodeacon Veniamin, made a brief summary of the reports presented at the Local Council and offered some interesting statistics on the life and activity of the Russian Church on the eve of her jubilee. He also touched upon the problem of the ascetic feats of the newly canonized saints.

In reply to a request of father rector, Archbishop Mikhail took the floor again to describe the millennium celebrations in the Vologda Diocese in which he personally took part. His account

of the celebrations aroused keen interest on the part of the audience which also appreciated his oratorical skill.

Everything described by the speakers at the ceremony was so interesting that all those present supported a proposal of father rector to hold a special meeting devoted to the Local Council and the millennium celebrations at which the students would be able to discuss all questions of interest to them.

In conclusion of the formal part of the meeting, the secretary of the council of the Leningrad theological schools, Hieromonk Sergiy, read out telegrams received by the schools on the occasion of the beginning of the new academic year. The message from His Holiness the Patriarch said: "On the opening of the new academic year, I invoke God's blessing upon all members of the faculty and students of the Leningrad theological schools. With love, Patriarch PIMEN." There were also telegrams from the Moscow and Odessa theological schools, various institutions of the Moscow Patriarchate and from a number of archpastors and pastors of the Russian Orthodox Church. With a special feeling did the participants listen to a telegram from Metropolitan Aleksiy of Leningrad and Novgorod who was on a business trip to the Tallinn Diocese. It read: "I wish to convey my cordial felicitations to you, dear Father Rector, fathers prorector, assistant rector and

members of the council, the faculty, staff and students of the academy and seminary and of the precentorial courses on the beginning of the new academic year. May the beneficent help of God and the intercession of His All-Pure Mother accompany you all in your labours of educating and moulding the future pastors of our Holy Church as diligent and dedicated workers in the vineyard of the Church and worthy citizens and patriots of our great Motherland. With love, Metropolitan Aleksiy."

The formal part of the meeting was followed by a concert given by the mixed choir of the academy, seminary and the precentorial courses under the direction of I. Ivanova.

The meeting ended with the singing of "Many Years" to two members of the faculty — Assistant Rector Archpriest Georgiy Telpis and lecturer, Archpriest Bogdan Soiko, who were each marking their 50th birthday.

The celebration passed and gave way to daily chores. But in the course of these seemingly ordinary daily studies and labours the students of the theological schools will be discovering new fountains of knowledge. The daily studies will mould future pastors and precentors of our Church, teaching them to live and perform their ministry with zeal and dedication as befits the true Christians.

*N. DERZHAVIN,
postgraduate at the LTA*

Beginning of the Academic Year at the Odessa Theological Seminary

The Odessa Theological Seminary has entered another academic year. After entrance exams, a total of 60 freshmen have been enrolled.

On the opening day of the new academic year, September 1, Metropolitan Sergiy of Odessa and

Kherson conducted a moleben in the Dormition Cathedral of the Odessa Monastery of the Dormition. He was assisted by the seminary rector, Archpriest Aleksandr Kravchenko, assistant rector Archimandrite Tikhon, teachers and pupils in holy orders.

Before the moleben Metropolitan Sergiy addressed those present with an exhortation.

The moleben was conducted with a spiritual elation and in a profoundly religious atmosphere. Singing during the service was the seminary choir conducted by its

precentor, OTS teacher Archimandrite Filaret. After the service, "Many Years" was sung.

Metropolitan Sergiy then congratulated the faculty and students on the beginning of the new academic year, a jubilee year for the Odessa Theological Seminary which marks its 150th anniversary.

Later that day Metropolitan Sergiy presided over a solemn meeting held in the conference hall of the seminary. It was opened by the rector, Archpriest Aleksandr Kravchenko. Assistant rector, Archimandrite Tikhon, read out the lists of the freshmen. Then Father Rector read out the texts of telegrams sent on the occasion to His Holiness Patriarch Pimen, Archbishop Aleksandr of Dmitrov, Head of the Education Committee; metropolitans: Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Yuvenaliy of Krutitsy and Kolomna, Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate, Mefodiy of Voronezh and Lipetsk, Head of the Economic Management of the Moscow Patriarchate, to former OTS rectors and to the Moscow and Leningrad theological schools.

Metropolitan Sergiy received the following reply telegram from His Holiness the Patriarch: "On the occasion of the beginning of the new academic year, I invoke God's blessing upon the faculty and students of the Odessa Theological Seminary. Patriarch Pimen." Telegrams of congratulations were also received from the permanent members of the Holy Synod, archpastors and theological schools of the Russian Orthodox Church.

The meeting was addressed by Archpriest Aleksandr Kravchenko. He said, among other things, that he saw the foremost task of the theological school in replying to the questions of faith and ethics posed by our contemporaries. We must, he said, show the children of the Church the way

leading people to the truth, goodness, perfection and service for the good of their Motherland.

The faculty and students were then greeted by Metropolitan Sergiy. He recalled that on September 1 what are known as lessons of peace are conducted in all schools in this country. He urged the participants to mark the beginning of the new academic year with "peaceful aspirations and work for peace."

He said: "You all know that our society is going through a period of renovation, perestroika. In the present conditions of glasnost many are saying that our society has lost its spirituality. This is being said not only by people of the Church, but also by those outside her. And although people often regard as signs of spirituality care for the protection of historical and cultural monuments, attempts to revive public service of mercy and philanthropy, protection of the environment, the Church can also take her part in the renovation of our society and bring spirituality to our people. And it should be noted that this desire is not rejected by society. The search is now on for the ways in which this participation will be accomplished. We are hopeful that we shall find our own place in society and will be able to provide our own contribution to the cause of renewal, to democratization, the observance of rights and freedoms, including the freedom of conscience, the freedom of religion..."

In conclusion of the meeting Metropolitan Sergiy presented to each of the freshmen Prayer Books and bestowed his blessing on all those present. The meeting closed with the singing of "It Is Meet."

On September 2, in the morning, before commencing the labours of the new academic year, the faculty and students, led by the Seminary management, gathered in the Dormition Cathedral for a service of prayer in front of the venerated Kasperovka Icon of the Mother of God.

After the akathistal singing led by Metropolitan Sergiy, members of the faculty and students came to kiss the miraculous Kasperovka Icon of the Mother of God, supplicating for God's help in their forthcoming academic labours.

*Father GEORCIY GORODENTSEV,
secretary of the OTS Board*

Orthodox Shrines in Ancient Abkhazia Visited

From April 11 to 16, 1988, Easter Week, a group of 3rd-year students from the Leningrad Theological Academy together with their supervisor, Archpriest Georgiy Telpis, assistant rector of the academy and seminary, made a pilgrimage to the land of ancient Abkhazia.

According to tradition, the apostles Andrew the First-Called and Simon the Canaanite performed their feats there. However, as early as the end of the 1st century the sprouts of Christianity began to be destroyed by paganism, which was partly promoted by political events. It was only under the reign of the Byzantine emperor Justinian I, in the 6th century, that Christianity began to emerge again among the Abkhazians. In 551 he built a magnificent Church of the Theotokos in the town of Pitsunda and sent priests and a bishop there to enlighten the people.

In the 11th century the entire Abkhazian coastline was dotted with monasteries, and there were a multitude of churches in the cities. In Abkhazia, in Pitsunda, there was a metropolitan who bore the title *Catholicos*. At that time Abkhazia was part of the Kingdom of Georgia. In the 14th century it became an independent principality under the rule of princes of the Shervashidze family, but later it came under Turkish influence. This directly resulted in a decline of Christianity and a gradual transition of the population to Mohammedanism. By the time Abkhazia finally joined Russia in 1864 almost all its inhabitants were Moslems or remained pagans. Such is the history of the area in brief.

Our pilgrimage began with Divine Liturgy in the Church of St. Michael the Archangel in the city of Sochi. Following the service we viewed the modern mu-

ral of the church and the carved gilded iconostasis done in keeping with the finest traditions of early Russian art. The next day our group left for Novy Afon (New Athos). The road lay through picturesque areas on the Black Sea coast, the bright rich verdure contrasting with the blindingly white edge of the snow-capped mountains on the horizon. En route to the Novy Afon Monastery we made a stop in Gagry, where we visited a prayerhouse under the jurisdiction of the Georgian Orthodox Church and viewed the small ancient Church of St. Ipatios the Martyr, which was built of stone during the Justinian era. Today it houses a museum of ancient Abkhazian lore. In Pitsunda, the ancient residence of the Abkhazian metropolitans, we also examined a church erected on the site of the Church of the Theotokos that had been put up in 551; part of the early murals in it have survived.

In Novy Afon we visited the Monastery of St. Simon the Canaanite, which was built here in the final third of the 19th century on the ruins of Nikopsia — the former capital of the Abkhazian Kingdom. The idea to set up this cloister belonged to startsy of the Russian Monastery of St. Panteleimon on Holy Mount Athos — the father superior, Archimandrite Makariy, and Schemahieromonk Ieronim.

In 1875 the monks set to work: they erected four stone buildings and the Church of the Protecting Veil of the Most Holy Mother of God and opened a school for boys. In 1882 the restored ancient Church of Simon the Canaanite was solemnly consecrated. Through the tireless labours of the brethren and the father superior and the efforts of contributors, the Novy Afon

Monastery soon reached its heyday. The cloister owned two steamships for pilgrims and 2,000 rowboats, superb fruit gardens and vineyards were laid all around, and the monastery had several apiaries and cattle-yards. At the exit from the gorge of the Psyrtskhi River, on which the monastery is situated, a dam was built, and the monks bred fish there. A two-storey mill was put up on the other bank. A funicular railway was built on Mount Novy Afon for lowering lumber and for other economic needs. Water drawn from the mountain river was guided into the turbines of a hydro-power station built by the monks. A mechanical laundry functioned on the same water. As of 1909 the monastery brethren numbered some 700. The monks of Novy Afon were guided by the strict Rule of the old Athonite monasteries. We toured this monastery and the ancient Church of the Apostle Simon the Canaanite, which is next to the monastery. Tradition has it that it was built on the burial site of St. Simon the Apostle. This church today houses a small museum of local lore. We visited the cave where the apostle spent time in secluded prayer. Today, too, this cave, which is on an almost vertical cliff, is visited by pilgrims, and order is reverently maintained in it. Here, in the wall, is a mosaic image of Simon the Apostle. Next to it is a lectern, and by it is a candlestick with an icon-lamp; there is a carpet on the floor.

We visited the other ancient shrine of Novy Afon — Iberian Mount. Leading to its summit is a road paved by the ancient Romans with the ruins of once formidable fortifications and embrasures which at one time girded the mountain in three rows. On the very peak are the ruins of

the former Nikopsia fortress with towers partially intact. At the very end of the 19th century one of them was restored by the monks and turned into the Chapel of the Iberian Icon of the Mother of God. Ruins of a 6th-century Christian church stand nearby.

Two days later we arrived in the city of Sukhumi. In the Sukhumi Church of the Annunciation (the cathedral Church of the Metropolitan of Sukhumi) we venerated at the sepulchre of St. John Chrysostom there. Then we proceeded to Komany. St. Basiliskos was martyred here in the year

308. In antiquity a church was erected on the site of his martyrdom. Orthodox people visit this spot today, too, and there are particularly large numbers here on the saint's feast days — March 3/16 and May 22/June 4. Komany is a place held dear by every Christian: it was in this settlement that St. John Chrysostom, who had been banished here, spent the last hours of his life. In the Church of St. Basiliskos he celebrated his last Divine Liturgy, received Holy Communion, and died, having uttered the words: "Glory to God for all."

He was buried in this church, too. It was only 31 years later, in 438, that his relics were solemnly translated to Constantinople. In the only surviving church of the 6th-century Komany monastery we sang Easter hymns and a Magnification to St. Basiliskos the Martyr and to St. John Chrysostom. The local population, which is largely Greek, felicitated us in Greek on the feast of Holy Easter.

On April 16 our group returned to Leningrad.

V. SKVORTSOV,
3rd-year student, LTA

In the Dioceses

MOSCOW DIOCESE

The Theotokos is particularly venerated by the Orthodox Russian people. In the land of Volokolamsk most functioning churches were consecrated in honour of the Queen of Heaven. One of them the Church of the Nativity of the Blessed Virgin is located on the site of the old village of Vozmishche. Prior to the latter half of the 17th century it was the cathedral of the monastery of the same name that was situated there. St. Iosif of Volokolamsk, an outstanding 16th-century ascetic and Church figure, began his ecclesiastical ministry in this cloister. The saint's entire life passed under the protecting veil of the Theotokos, and the cathedral of the Volokolamsk Monastery which he founded was consecrated in honour of Her Dormition. Providentially, the very demise of the hegumen of Volokolamsk occurred on September 9/22, the day after the main patronal feast of the Monastery of the Nativity of the Blessed Virgin, where he once began his service. It is natural, therefore, that for local residents both feasts are indivisible and are combined in one big celebration.

In keeping with a long-standing tradition, divine services during these days are conducted in the churches of the Volokolamsk Deanery by Metropolitan Pitirim of Volokolamsk and Yuriev. For this reason the faithful particularly looked forward to the arrival of their archpastor last year. It was in the land of Volokolamsk that the newly consecrated Bishop Pitirim of Volokolamsk conducted his first archpastoral service 25 years ago, in September 1963.

On September 21 Metropolitan Pitirim celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin and officiated at All-Night Vigil in the Protecting Veil Church in Volokolamsk, and on September 22, Divine Liturgy in the Church of the Presentation of the Blessed Virgin in the Temple in the village of Spirovo, situated three kilometres away from the Monastery of St. Iosif of Volokolamsk, which was once the site of the Hospice-Cloister of St. Spyridon, Bishop of Tremithus, and which St. Iosif had founded. Among those assisting at the services were clerics of the deanery and staff members of the Publishing Department of the Moscow Patriarchate in holy orders. A group of the brethren of

the Moscow Monastery of St. Daniel headed by the superintendent dean of the cloister, Archimandrite Antony, took part in the divine service in the Church of the Presentation of the Blessed Virgin. During the services Metropolitan Pitirim addressed the parishioners with orations of festal salutations and spiritual admonition. At the conclusion of the Liturgy on September 21, the Vladyka, responding to greetings from the rector of the church, Archpriest Nikolai Popov, pointed to the connection between the local celebration and the festivities marking the Millennium of the Baptism of Russ, and underscored the role played by St. Iosif in the formation of Russian monasticism. In his homily at the Church of the Presentation of the Blessed Virgin Metropolitan Pitirim dwelled on the efficacious service of St. Iosif to the world and his compassion for the afflicted and the dispossessed. Bestowing his archpastoral blessing, Metropolitan Pitirim thanked the worshippers for their fervent common prayers and for their warm and sincere welcome.

The participation of lecturers and students of the Moscow theological schools in the celebra-

tions in the land of Volokolamsk has become a fine tradition. Two groups of pilgrims came there last year: one on September 21, headed by Archimandrite Dimitriy, economic assistant to the rector, and the other, headed by MTS teacher Archimandrite Georgiy, on the next day. The lecturers and students in holy orders assisted Metropolitan Pitirim at the Liturgy, and the other pupils and students graced the divine service with their singing.

The festivities concluded with a trip to the Monastery of St. Iosif of Volokolamsk, where the pupils of the Moscow theological schools and the monks of St. Daniel's Monastery sang hymns at the grave of St. Iosif. In conclusion, a magnification to the great ascetic of the Russian land resounded under the vaults of the ancient Dormition Cathedral.

BERLIN DIOCESE

On September 9, 1988, the name-day of His Holiness Patriarch Pimen of Moscow and All Russia, festivities devoted to the Millennium of the Baptism of Russ were held in the Central European Exarchate of the Moscow Patriarchate. In connection with this, archpastors and clerics of the Russian Orthodox Church led by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, arrived in Berlin. The celebrations were attended by Archbishops Vladimir of Pskov and Porkhov and Melkhisiedek of Sverdlovsk and Kurgan, who had headed the Central European Exarchate in different years, Archbishop Nikolai of Gorki and Arzamas, Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe, Bishop Longin of Düsseldorf and the clergy of the Berlin Diocese.

On September 8 Metropolitan Filaret met with Deputy Chairman of the State Council, Chairman of the Christian Democratic Uni-

on of Germany Gerald Götting and handed him a Message of His Holiness Patriarch Pimen of Moscow and All Russia addressed to General Secretary of the SUPG Central Committee, Chairman of the GDR State Council, Erich Honecker, expressing heartfelt gratitude for his greetings and congratulations on the occasion of the Millennium of the Baptism of Russ. The message says, among other things, that as the Russian Orthodox Church enters the second millennium of her existence, she will continue vigorously displaying her profound concern over the future of the Earth and labour as energetically as she can for the establishment of universal and just peace, for an end to the ruinous arms race, and for the protection of the environment. In conclusion, heartfelt wishes were expressed to Mr. Erich Honecker for continued success in his efforts for the benefit of the people of the GDR, for the promotion of friendship and cooperation between the peoples of our two countries, and for the strengthening of peace in Europe and throughout the world.

On September 9, Divine Liturgy was celebrated and a festal moleben conducted by His Eminence Metropolitan Filaret. A mixed choir of students of the Moscow theological schools and chorists of the St. Alexios Church-monument in Leipzig sang during the divine service. At the conclusion of the divine service Archbishop German gave a festal reception in honour of the distinguished guests.

That afternoon there was a symposium on the topic "The Millennium of the Baptism of Russ". In his opening speech at the symposium, Archbishop Vladimir of Pskov and Porkhov read out a message of greeting from His Holiness Patriarch Pimen of Moscow and All Russia. Then Metropolitan Filaret of Minsk and Byelorussia addressed the assembly. Speaking at the symposium were Archpriest Prof. Ioann Belevtsev, Archimandrite Makariy, an MTA lecturer, and G. Prokhorov, D. Sc.

Philol.; from the Federation of the Evangelical Churches in the GDR and the Roman Catholic Church—Bishop Dr. Christoph Demke, Monsignor Dr. A. Rauch, and others.

That evening a solemn reception was held at the Palast Hotel which was attended by over 400 guests representing Churches and state and public organizations. Metropolitan Filaret felicitated those in attendance on behalf of His Holiness Patriarch Pimen. He expressed deep gratitude to all the brothers and sisters in Christ who shared in the joy of the celebration. Archbishop German spoke at the reception, too. During the function pupils of the Moscow theological schools sang festal hymns. Hymns from the festal divine service were also performed by an octet of theology students from Halle University.

The guests of honour at the celebration in Berlin were Joachim Cardinal Meisner; Gerald Götting, Chairman of the Christian Democratic Union of Germany; Mr. Kurt Lefler, State Secretary for Religious Affairs of the Government of the GDR; Bishop Dr. Martin Kruse, Chairman of the Council of the Evangelical Church in Germany (FRG) and other officials. V. Kochemasov, the USSR Ambassador to the GDR, was present at the reception. The reception was held in a warm and cordial atmosphere.

During his stay in Berlin Metropolitan Filaret had a meeting with Mr. Kurt Lefler.

In the afternoon of September 10 Metropolitan Filaret left Berlin for Moscow.

P. POVNY



Archpriest Aleksi Belyaev

Archpriest Aleksi Belyaev, a superannuated cleric at the Pukhtitsa Convent of the Dormition, passed away on December 15, 1987, in the 84th year of his life.

Archpriest Aleksi Belyaev was born on November 16, 1904, in St. Petersburg into a family of servicemen. His father, an artillery general, went over to the Red Army in January 1918 and, until his death in 1923, occupied an important post in the Military Academy of the Workers' and Peasants' Red Army. His mother was the daughter of admiral N. Naumov, after whom an island in the Sea of Japan is named. On his father's side Archpriest Aleksi Belyaev was related to the poet Aleksandr Blok, love for whose poetry he retained his entire life.

Aleksi was the only boy in the family and, according to tradition, should have become a serviceman. However, the Lord patently indicated to his parents that a different path was in store for their son. During the Sacrament of Baptism the infant Aleksi, who had been lifted from the font, tightly grasped the priest's cross with his hands and cried bitterly when they tried to take it away from him. To continue the administration of the Sacrament, the priest was forced to remove the cross carefully, and only after this did the infant calm down and fall asleep, pressing the priest's cross to its chest.

The priest was greatly respected by the entire family, and the parents remembered his exhortation to be attentive to the awakening of religious feeling in the boy's soul, and later enrolled him in a classical gymnasium rather than a military school.

Aleksi exhibited a love for the Church in very early childhood. He recalled that his most cherished gift from his father was the book "The Temple of God and Church Services" by Fr. N. Antonov. The boy memorized almost the entire book. At the age of five Aleksi began serving in a Riga church under Archbishop Ioann (Smirnov; † 1919) of Riga and Mitava, who took a liking to the boy and exerted a considerable influence

on his religious development. Beginning in 1920, when the Belyaev family moved to Moscow, Aleksi fulfilled the duties of hypodeacon under Metropolitan Serafim Chichagov († 1938), and subsequently, under Bishop Feodor (Pozdeyevsky; † 1935) of Volokolamsk at St. Daniel's Monastery. Under the influence of Bishop Feodor and the brethren of St. Daniel's Monastery the spiritual formation of Aleksi took place and an aspiration for monasticism emerged in him, but Schemahieromonk Aleksi Solovyev, the starets of Zosima's Hermitage, blessed him for the feat of family life. In 1933 Aleksi Belyaev married M. Matveeva, a native of Mtsensk. Prior to the Great Patriotic War he worked as a bookkeeper, and during the war years he was at the labour front.

In 1947 the childhood and youth dreams of A. Belyaev came true. On August 6, Bishop Ieronim (Zakharov; † 1966) of Ryazan and Kasimov ordained him deacon, and on September 16, priest. Fr. Aleksi served in the churches of the Ryazan Diocese until 1956, and afterwards, until 1966, in the cathedral church in Orel. From 1966 to 1976 he was the rector of St. Nicholas's Church in Kirzhach, Vladimir Region; simultaneously for a number of years he fulfilled the obedience of father confessor of the clerics of the Vladimir Diocese. From 1977 to 1979 he was the rector of St. Catherine's Church in Pärnu, Tallinn Diocese. In August 1979 Metropolitan Aleksi of Tallinn and Estonia designated the widowed Fr. Aleksi supernumerary father confessor of the Pukhtitsa Convent of the Dormition.

Archpriest Aleksi Belyaev stood out for his deep love for the temple of God and for his reverential attitude to all holy objects, and he had a perfect command of the Orthodox divine service and hymnody.

Fr. Aleksi did not have a special theological education, but owing to his excellent memory and constant self-education, acquired vast knowledge of patristic literature, Church history and liturgics. He was also a big expert in the religious life of post-revolutionary Moscow.

The departed pastor was a fine preacher and an experienced spiritual guide. In his capacity as rector in different churches, he displayed wisdom and invariable tact towards his fellow clerics and was adamant in protecting the interests of the Church and never forewent them. Fr. Aleksi was exceptionally modest and he invariably adhered to the notions of chastity, honour and integrity that had been instilled in him in his family and at St. Daniel's Monastery. He was loved and respected by the ruling archpastors, his fellow clerics and the parishioners.

In the last year of his life Archpriest Aleksi Belyaev was bedridden due to a leg fracture. In the trial that befell him, he manifested exceptional patience and total submission to the will of God, just as he had done throughout his life. Fr. Aleksi was rendered great support and aid during his illness by Metropolitan Aleksi of Leningrad and Novgorod, administrator of the Tallinn Diocese, and by Hegumenia Varvara, mother superior of the Pukhtitsa convent, and by the nuns of the cloister.

Before his demise Archpriest Aleksi Belyaev made his confession, received Holy Unction, and thrice received Holy Communion, the last time, two hours before his death.

Funeral service in the Dormition Cathedral of the Pukhtitsa Convent was conducted by Archimandrite Germogen of the cloister, Archpriest Vyacheslav Jakobs, the rector of the Church of St. John the Baptist in Tallinn and a spiritual son of Fr. Aleksi, and the clerics of the diocese. Metropolitan Aleksi sent in a consolatory telegram. In keeping with the will of the departed pastor, funeral orations were not delivered.

Archpriest Aleksi Belyaev was buried in the convent cemetery, next to his spouse.

May the Lord give rest to the soul of His departed servant in the mansions of the righteous. Eternal memory to him.

Archpriest Vyacheslav JAKOBS

St. Iosif of Volokolamsk

St. Iosif of Volokolamsk (1440-1515) was placed by Divine Providence in the pith of important events of his times, in the midst of new trends and tendencies in the spiritual, cultural, state and economic life of Russia in late 15th and early 16th centuries. The hegumen of Volokolamsk stands at the source of the ecclesio-social movement of Iosifites, who spoke out for state unification of the Russian lands, and in whose midst there arose the idea of Moscow the Third Rome. At the 1503 Council, during the struggle with separatists, the enemies of the unification activities of the Prince of Moscow, those who had made unscrupulous use of the teaching of St. Nil of the Sora († 1508) against accumulation and grasping, St. Iosif defended the economic programme for increasing monastic properties as an indispensable condition for the wide participation of the Church in the public life of the state. Together with St. Gennadiy of Novgorod († 1505), the saint spoke out against the "new heresy" which is known in history as the Heresy of the Judaizers. He was not only the founder of one of the biggest monasteries, whose monks subsequently occupied the most important sees of the Russian Church, but also of new tendencies in monasticism. He has also been recognized by literary historians as an expert writer who had surpassed by far the best writers of his day.

The story of the Novgorod-Moscow Heresy of the Judaizers is full of riddles. In essence, the only source from which historians can draw any information about it is St. Iosif's principal theological work, "Enlightener", which also became the first theological encyclopaedia in Russia. The title, "Enlightener", got fixed after the death of St. Iosif. The book consists of separate sermon chapters in which concrete theological questions in connection with the heretical pseudo-teachings are discussed.

Thus, the 4th sermon in the "Enlightener" is devoted to Redemption and Salvation of mankind by God. In order to understand the Redemption it is important to know why it was necessary, from what mankind was saved, what was the essence of Original Sin which brought death to the world. The Holy Father's contemplation of the world makes the understanding of the Fall piercingly deep. Evil is not abstract, it has a concrete carrier—the Devil who is

the enemy of God and of mankind. It was he who sowed among men cockle seeds: "Seeing man thus honoured, the Devil was filled with envy and sent the Serpent to tempt the woman, and through her, Adam, and both broke the commandment, their minds were turned away from their God and subjugated to the Devil... moreover, they desired to become as gods." This is an accomplished fact of the Fall. The essential point here is the fact that ever since then the Devil gained power over man. "And the death reigned from Adam to Moses, that is, till the cancellation of the Mosaic Law." Man himself sensed the irrevocability of the change within himself, feeling the terrible rift in his soul, "And man became subject to sin even unwillingly, as the Apostle says: *For the good that I would I do not: but the evil which I would not, that I do* (Rom. 7. 19)."

This is sin. What of the Redemption? Christ by His Cross "condemned the Enemy, freeing man from being tormented by him. He delivered us from bondage to the Devil and from the need and agony of sinning unwillingly." The rift in human nature could not mend by itself: "And having purified us from all sin through Holy Baptism, granted us the remission of sins, and gave us the power to do good if we so desired, and not be led to do evil, if we did not will to sin. And if we do not sin after Holy Baptism and keep His commandments we shall become passionless and holy just as were the Holy Prophets and the Apostles...". In St. Iosif's understanding of salvation there is nothing juridical. God did not ransom man with His Son. God freed him from the power of the Devil. The eternal Divine Truth was accomplished, so inaccessible to human understanding.

Another literary monument, left by St. Iosif to posterity, is the cenobitic monastic Rule which is a synthesis of Russian monastic tradition. The Rule is imbued with the demand for complete inner rebirth of man; the subjugation of one's entire life to the task of salvation and deification, not only of each individual person, but the conciliar salvation of entire mankind. St. Iosif stood for the active participation of the Church in public life, for turning the monasteries into centres of cultural spiritual rebirth, and the temple, into a school of public education.

"The Enlightener" Fourth Sermon

A great mystery, hidden from time immemorial, was made manifest to mankind in the (last) days; many prophets and righteous men [of the Old Testament] foretold it, being illumined by the grace of the Divine Spirit. With spiritual eyes they saw the coming salvation, which was granted to us and

the entire world by the coming of our Lord Jesus Christ—the Only-Begotten Son of God, the All-Blessed and One Omnipotent King of kings, the Lord of lords, Without Beginning, Without End, Eternal, Ever Existing, Uncreated, Unchangeable and Incorporeal, Invisible and Indescribable, One only possessing

immortality, living in inaccessible light, with the Father and the Holy Spirit glorified, Who created all from non-being, the visible and the invisible. First He created the invisible Angelic hosts of Heaven, innumerable numbers of them, then this visible world: the sky, earth, sea; and having illumined it with light adorned it: the sky with the sun, and the moon and the stars, and the earth with all kinds of plants, flowers and diverse animals, and filled the sea with various beasts and fish. *For he spoke and they were made; he commanded, and they were created* (Sept., Ps. 148. 5).

Only one from among the Heavenly Hosts, in his insane pride, mutinied against his Creator and turned from good to evil, for which he was cast out, together with his subordinate order of angels, and deprived of ancient honour and dominion. He was named the Devil and the spirits subordinate to him, demons. The Creator then desired to create another worshipper under the heavens, an angel in the flesh, reigning over the visible creation; the king of all that exists on the face of the earth; from the dust He created the body and from Himself put in His breath. And this creature He put in Paradise and gave him free will; fire could not consume him, waters drown, nor beasts harm him. And having adorned him with every virtue and glory, God made him king of the whole visible world. From him He created his wife, his help meet, and gave them a commandment: from which trees to eat [the fruit] and from which one to abstain; for it befitted from the beginning that men should be tested to see whether they would keep the commandment. If they kept it, they would remain incorruptible and be confirmed in irreversible good and receive perfection and immortality—in order to take the place of the fallen angels in Heaven, but if they disobeyed they would die the death. Seeing man thus honoured, the Devil was filled with envy and sent the Serpent to tempt the woman and through her, Adam; and both broke the commandment, their minds were turned away from their God and Creator, they heeded the Devil and ate of the forbidden fruit in their desire to *be as gods* (Gen. 3.5). And that is why they were expelled from Paradise, from the face of God, and subjected to death.

Ever since then the Devil has dominated over men. When their number increased, he taught them all kinds of evil ways. Men forgot God, they were enthralled by lust, murder, fornication, magic and sorcery. Wishing to limit the evil, God sent the Flood upon the earth.... The population of mankind after the Flood began to increase and again the people forgot the true God, inventing for themselves evil and foul gods, some lustful, others murderous, still others, magicians and sorcerers.... And imitating their idols, the people shamelessly defiled themselves with diverse vices; furthermore, they slaughtered their daughters and sons in order to sacrifice them to the demons. Dreadful darkness enveloped humanity in those days, death dominated over men and harassed by the Devil, they all descended into Hell....

However, the Creator, Who had made us, did not despise His creatures, He did not permit them, who had fallen into such evil ways and had died, to perish altogether. He gave the Law and the Prophets to show us the way to salvation.... But they could not help us for they were all human and subject to sin and through sin, to death. The Redeemer had to be sinless; God alone could heal such a wound. The Evil One who had tempted Adam, saw all earthly creatures enthralled to him. So death reigned from Adam to Moses, that is, till the cancellation of the Mosaic Law. And willy-nilly man sinned, without desiring to do so, as the Apostle says: *For the good that I would I do not: but the evil which I would not, that I do* (Rom. 7. 19).

And it repented the Lord that he had made man. He did not want to tear him by force from the power of the Devil, for God is righteous and acts lawfully in punishing the unrighteous; so how could He have acted unjustly and taken man violently away from bondage to the Devil, man who had given himself willingly to the spirit of darkness? The Godness would then have been accused of participating in sin which is not true, for the Godhead is sinless. For God does not wish to be unrighteous even to the Devil: If, by Divine Power, the Almighty had vanquished the Devil, then the Devil would have had reason to vindicate himself: "How am I unrighteous when God is also unrighteous, for He does everything by force. I vanquished man, but God unrighteously, by His power, took him away from me, the one whom I had conquered." And the Devil in his anger would have been right. However, the Lord of Creation did not give him a chance to say: "I vanquished man, but God defeated me, the victor!"

He desired to grant us victory over the Devil in an ineffable manner. See what the Father said to the Son and what He did, as St. John Chrysostom tells us: "It would befit Thee, O My Only-Begotten Son and Word, and the light of My Glory, it would befit Thee to be vested in corruptible man and take into Thyself the whole of Adam. It would befit Thee to be crucified and to suffer, descend into Hell and deliver man from it; and just as the Devil outwitted Adam so it would befit Thee to win over the Devil by Thy wisdom." And what takes place? As mankind was in need of great assistance it received it immeasurably. God Himself, God the Word, Pre-Eternal, Invisible and Incorporeal, Unlimited, Beginning of Beginning, Light of Light, Source of Life and Immortality, Image of the Prototype, Life Paternal from Life, the Word of God, became man for our sakes, was made flesh, and took a reasonable soul in order to heal with His most pure flesh our impure and fallen flesh, and sanctify our soul with His soul. He was perfect man in everything, but sin, and was born seedlessly from the Pure Virgin and the Holy Spirit, thereby purifying the flesh and soul of the Virgin. The Archangel Gabriel announced His birth, a heavenly star led the wise men from Persia to adore Him, while the angelic host told of the Nativity

to the shepherds of Bethlehem. When He was baptized by John, the Father in Heaven spoke saying: *This is my beloved Son; hear Him*. And in a form of a dove God the Holy Spirit descended upon Him. Then He began to work miracles—the blind saw, the dumb spoke; He expelled evil spirits and raised the dead with a word. He chose 12 Apostles and commanded them to preach about life in Heaven to men.

The Devil conjectured and was perplexed, looking at Him Who bore flesh like man and worked wonders like God; for in His ineffable wisdom, He had hid the mystery from the Devil so that by guessing the mystery the evil spirit would not run away without attacking Him Who was in the form of man, as one of many.... That is why in the nature of a servant, invisibly and secretly, the Godhead was hidden. The Devil burned with anger, seeing how He taught and admonished men to walk the good path, turned them away from life of evil to the path leading to Life Eternal, and approached Him, considering Him an ordinary man of righteousness.

The Devil acted through the chief priests and scribes who condemned to death the Sinless One, and the Righteous One was killed unrighteously, and by death and the Devil His soul was led to Hell, whereas the Godhead was hidden in His soul as a hook of Divine Wisdom.... The spirits of darkness desired to consume this soul as if one of the righteous ones and came up against His dreadful, Divine Lightning. Only then did He reveal Himself in His truly radiant Godhead. Like thunder He spoke to the awestruck spirits: "I am the Eternal God, begotten of God, descended from Heaven and made man; show Me My sins and for what fault was I killed, and my soul condemned to abide in Hell?"

They, in fear and amazement, kept silent, not knowing what to reply, in their disgrace. And He, in His Divine Might, condemned them to inferno and damnation, binding them in iron chains. He raised Adam and all that were with him and led them out of Hell; on the third day He rose from the dead and in the flesh ascended into Heaven; then He sent the Holy Spirit upon His Apostles and disciples. And they enlightened the whole world bringing to mankind knowledge of God. Thus, all men were saved, and up to now men are being saved through the teaching of the Apostles, from the rising of the sun to its setting, by the grace of our Saviour—His Incarnation and ineffable Wisdom, by which the Devil himself was disgraced. Like a fisherman who puts a worm on the hook of his rod, so too Christ, vested in the Flesh, with the rod of sovereign wisdom had masterfully caught the Enemy and seized the Serpent. In this way God delivered mankind from the Devil and his torments.

Let us hear in this connection a parable spoken by St. John Chrysostom: "Suppose someone casts debtors into prison where they are tortured and afflicted, then an innocent man, who owes nothing, is cast among them and tortured. Then the one who was wrongly imprisoned and tortured will be able to acquit the others who were justly imprisoned. Or imagine

a violent tyrant killing everyone who falls into his hands and amongst others he kills unjustly a king's son. The death of the king's son will acquit the rest, because the king will kill the tyrant and breaking into the jail set all who are bound there free. Such was the death of Christ our Lord. For He was innocent and killed unjustly, but by His divinity He vanquished the Devil and liberated Adam from death which he had justly suffered because of his sin.

Truly the Cross is the sublimity and glory of Christ the Saviour; for with what they desired to condemn Him, God had condemned the Enemy and freed men from enemy torment, delivered us who were enthralled by the Devil and, by need, unwittingly sinning. Christ purified us from all sin by Holy Baptism, gave us remission of sins, and granted us power to do good, if only we desired it; freed us from bondage to evil, if only we ourselves did not will to sin. If, after Holy Baptism, we do not sin and observe His holy commandments faultlessly, we shall become holy and passionless just as were the holy prophets and the apostles, holy hierarchs and martyrs, holy monks and righteous men, who had received from God the power to trample serpents and scorpions, and all the enemy powers, at the same time to work miracles with signs. By keeping His commandments they cleansed themselves of all spiritual and carnal filth, they became free of passions, and here lived a divine life and when they went to Heaven they received the Kingdom. And He Who will have all men to be saved and to come into the knowledge of the truth, did not limit us to this by Divine Council, knowing that men are inclined to evil since an early age, and that we will sin after Baptism as well. That is why God granted us the holy commandments on repentance, which have the power to cleanse us not only from sins, but passions as well, so that we may again win righteousness and sanctity, as witnessed by many who had sinned after Baptism and through penance had achieved sanctity and were given the gift of working miracles, and after their deaths, escorted by Holy Angels to Heaven where they are enjoying the bliss and the first part*. The Lover of Mankind knows how difficult it is for men to preserve their purity [after Baptism] and that is why He grants another chance, inclined always to mercy by His indulgence. He has saved many not only for the sake of just deeds, but for true repentance and faith pure and undoubting, and He still continues to save, saying: *He that believeth and is baptized, shall be saved; and: O woman, great is thy faith: be it unto thee even as thou wilt* (Mt. 15. 28).

Translated from the Church Slavonic into Russian by Father Artemiy Vladimirov, teacher at the MTS, from the edition: "Enlightener or Denunciation of the Heresy of Judaizers. Work by Our Holy Father Iosif, Hegumen of Volokolamsk". 3rd Edition, Kazan, 1896, pp. 150—159.

* "The first part"—the blessings of Paradise enjoyed by Adam before he had sinned.

The New Man for the Kingdom of Heaven

The first twelve petitions in the prayer of St. John Chrysostom: "O Lord, deprive me not of Thy heavenly blessings..." convince us that the beginning of the good new life has not yet been made. Moreover, upon examining I find that everything in my soul is disgraceful and impure. That is why I do not know where to begin, in what to place "the beginning of good". By unreservedly and completely turning away from my sinful past to a new life, from the former ugliness to the image of God, I aspire and hope to be accepted by God. "O Lord, receive me in repentance!"

The most important is for the Lord to receive me, that I might be pleasing to Him. What does accept mean? To make one's own. Who is pleasing? A dear one. How can I be accepted and become dear and near? While I live my former impure life it is impossible. I must change completely, that is, repent. But once I had felt that the Lord was accepting me, as the prodigal son, how awful it would be to find myself again outside His mercy, to be left by Him, rejected. Hence it must be that *the fear of the Lord is the beginning of knowledge* (Prov. 1. 7). It would be better to die than be abandoned. Although I am unworthy, I am Thine image, Lord! "O Lord, leave me not!"

But hardly have I come to know the mercy of Christ, hardly have I begun, no, not even started, only made the resolution to live according to God's commandments, than I felt that I, as others received by the Lord, was being tempted more ferociously by the Devil—how close is the possibility of moral fall and even complete estrangement from God! These are "temptations" of the Devil. Sometimes the Lord permits them in order to strengthen His faithful in humility and patience even when He has not abandoned them. Only to be able to withstand! *God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it* (1 Cor. 10. 13). Lord, help me. "O Lord, lead me not into temptation!"

The Lord will not lead me, but all the same I am close to temptations, drawn to them by my lusts and the erroneous impulses of my intellect. I make mistakes constantly. My mind, infected and distorted by sin, gives birth to sinful fruit—false ideas. And not only for concrete reasons, the most general aims often turn out to be mistakes because of my self-confidence and diabolic cunning. And if my aims are erroneous, then all the impulses of my life are apparently depraved—neither good beginning, nor the good end. From whom but the Lord should I draw good thoughts? "O Lord, grant me thought of good!"

Even in the things of the heart, some feelings impede virtue, others help it. Even the best aspirations can give a wrong direction to life, if the heart is full of self-satisfaction and self-sufficiency. A weak soul, filled with grief over its sinful weaknesses, may be far more successful. Careless forgetfulness of eternity is the cause of slothful weakness, pleasant conformity to this world, indulging one's passions. On the contrary, bearing in mind one's last days and the inevitable answer to be given at God's Judgment Seat, strengthens and stabilizes the soul in good deeds for the sake of salvation, and helps transform the mind and struggle with sinful temptations. I have already prayed to be rid of stony hardness of heart, but now I see where they rise from—from cruel-heartedness; on the contrary, softness of heart, tenderness, revives prayer and bends God to one's side. All this I understand, but I observe that even if I have by nature even part of these good properties of the soul—weeping over sin, memory of death and softness of heart—they are fickle and disappear easily and speedily. I shall ask the Lord: "O Lord, grant me tears, a remembrance of death and a sense of peace!"

I did ask the Lord to grant me repentance and it is no longer foreign to me, now I see fully the sins which in great numbers grip my soul daily. But something inside hinders me from confessing them immediately and cleansing my soul. "O Lord, grant me mindfulness to confess my sins!"

Everything that I asked earlier comes to the fact that I, who have not even made a good beginning in deeds for the sake of salvation, want at last to begin changing, to get down to penance, in order to become another man, *a new creature* (2 Cor. 5. 17), to acquire those qualities which make the image of God, received by me when I was born in the flesh and renewed in the font of regeneration, in reality, the likeness of God, Whom I worship and serve. But what are the qualities of the New Man? They are apparently contrary to the properties common to mankind, which I have inherited and have markedly increased by my egoistic life. This old heritage common to mankind is the cult of "I": the obvious pride, the destruction of the simple integrity of the soul's unity through carnal sins and endless wilfulness, the demand "to render unto me what is mine"! The experiences of many who have worked gloriously for the sake of salvation, show with what difficulty the battle is waged with these sinful habits, how strongly they are imbedded in the soul, so that it is impossible without the help of God to attain their opposites—salvific virtues. "O Lord, grant me humility, charity and obedience!"

And hardly do I begin to recognize these virtues than I see everywhere my own insufficiency: any effort to attain these virtues are interrupted and then cease, because I do not see immediate results—impatience impedes; because the least hindrance makes me weak, nervous, petty and lazy—manifestation of faintheartedness; and because I do not want to experience even the least grief and immediately get lost and settle to endless murmuring and displeasure—the presence of obstinacy. Sometimes we meet people who are by nature good: patient, generous, and meek; but even they must struggle within themselves to turn these natural properties into spiritual. But what can I do? Only repeat; *Strengthened... unto all patience and longsuffering* (Col. 1. 11) *follow after... meekness* (1 Tim. 6. 11). But where shall I get all these if I do not possess them? “O Lord, grant me patience, generosity and meekness!”

Examining with love these virtues I begin to realize that they are all not fundamental, but are so to say emanations. If there is a root there is hope that shoots and branches will appear; but if there is no live root the branches will soon die. And what is the root? The fear of God, which *is the beginning of wisdom* (Ps. 111. 10); *the fear of the Lord is clean* (Ps. 19. 9); in it is strong hope, *it is a fountain of life* (Prov. 14. 27). The Word of God, spiritual discourses, and experience of life all show that it is fear of God which is the root of any goodness and which must be recovered if I want the good deeds not to be incidental but constant; recovered, because whereas other virtues might be natural or inherited, the fear of God is a gift of God revealed in faith, and only in it. In its essence the fear of God differs from any other fear in that it is not fear in the face of darkness but in the face of Light; not in the face of an evil act or horror, but in the face of the Good and the Just—God. It is fear from seeing one's inner sinful life. Fear in faith demands fearless freedom from indulging oneself, the fearless penetration into the depths of thoughts, desires and deeds. I shall ask: “O Lord, plant in me the root of all blessings, the fear of Thee in my heart!”

Such is the root and what of the fruit? If virtues sought begin to develop but do not bear fruit, what are they worth? The fruit is on the peak and the peak of all is love, the longed-for love of the Lord. Here “it would be easier for us to keep silence” (hirmos of Canticle 9, 2nd Canon of the Feast of the Nativity of Christ). It is my guess that only Christ Himself can raise one to this height. So raise me, Lord. “O Lord, vouchsafe that I may love Thee with all my heart and soul and in all things obey Thy will!”

In the end, if one loves the Lord it is natural to do His will. If one loves anyone one wants to please him. *If a man love me, he will keep my words* (Jn. 14. 23). And I want and am happy to observe Christ's commandments. But there are so many obstacles! Temptations from men and demons, egoistic aspirations and indifference. And my own passions—pride, various lustful impulses, at times stronger, at times weaker;

despondency, often following unrealized wants. How these things distract one from doing the will of God! “O Lord, shield me from evil men and devils and passions and other unlawful things!”

Then the time comes when the soul grows silent in holy exhaustion. And I no longer want trials, nor be rid of trials, neither rewards nor consolations. The Lord knows all—to *will and to do of his good pleasure* (Phil. 2, 13). *Lord, thou knowest all things* (Jn. 21. 17); Thou knowest too that I desire only one thing: to nestle in the bosom of Thy holy will, as a child nestles in the arms of its mother. Do with me O Lord, whatever Thou desirest. “O Lord, Who knowest Thy creation and what Thou hast willed for it; may Thy will also be fulfilled in me, a sinner; for Thou art blessed for evermore”. Amen.

Archpriest VLADISLAV SVESHNIKOV
Kalinin Diocese

TIME WAITS FOR NO ONE

"Before the end of World War II I once had three dreams in one night.

"The first dream was an image.

"The start of the coordinates was a single tear. There was open space all around—a sea of tears.

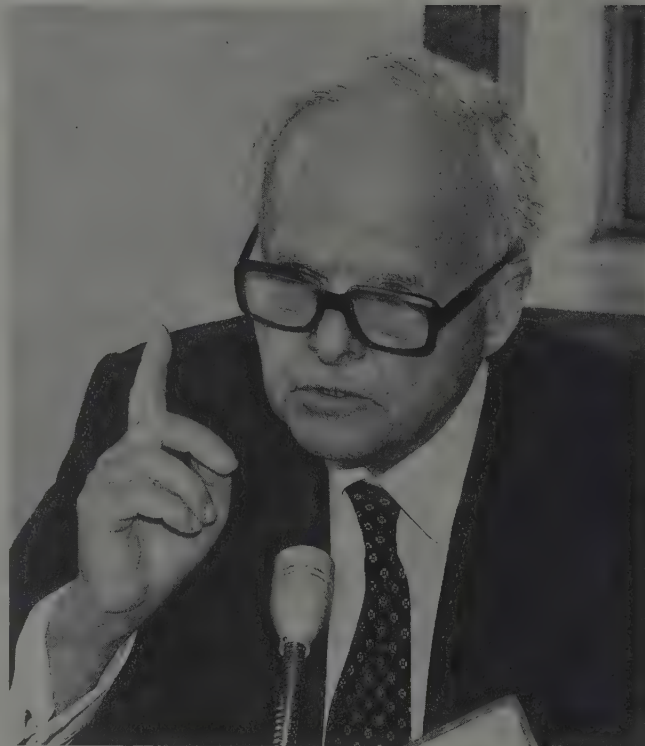
"The second dream was about the horrors of war.

"In the third I dreamed that as the night was on the wane I was descending into a dark valley in which my destroyed hometown lay. In the East I saw the glimmering light of a new day. However, those who were down in the valley were still unable to see it.

"When I awoke I realized that my dream had to do not only with the war that was drawing to a close, but also with the unfinished historical epoch for which the war was a warning signal" (1, p. 116).

Thus Carl Friedrich von Weizsäcker, a prominent German physicist, philosopher and Christian, concludes one of his latest books, *Die Zeit drängt*. The scientist, who worked in pre-war Germany on problems of nuclear energy, is one of the most active champions of peace today and the initiator of the "Statement of 18 Göttingeners" with which German scientists came forth in 1957, at the height of the Cold War, in protest against the arming of the Bundeswehr with nuclear weapons. In the recent past Carl Weizsäcker was director of the Max Planck Institute which studies the living conditions of humanity in the scientific and technological epoch. His books include *Die Verantwortung der Wissenschaft im Atomzeitalter* (1957), *Christliche Glaube und Naturwissenschaft* (1959), *Die ungesicherte Friede* (1969), *Der Garten des Menschlichen* (1977) and *Der bedrohte Friede* (1981). *Die Zeit drängt* (1986) is devoted entirely to the idea of the convocation of the All-Christian Peace Assembly in 1990 and to problems that are of concern today to the whole of humanity and the Church. Justice, peace and the integrity of creation are the three topics of the forthcoming assembly. It is they that are in the focus of the Christian scientist Carl Weizsäcker.

Thus, we are living in an "unfinished historical epoch." What does this mean? And why is war a "warning signal" for this epoch? With most modern people notions of war and peace have not changed ever since peace inevitably replaced war and war replaced peace. We are living in an unfinished historical age because we are sleeping and do not feel the danger; we do not see the sun of salvation on the horizon. Whoever sleeps and does not feel the danger



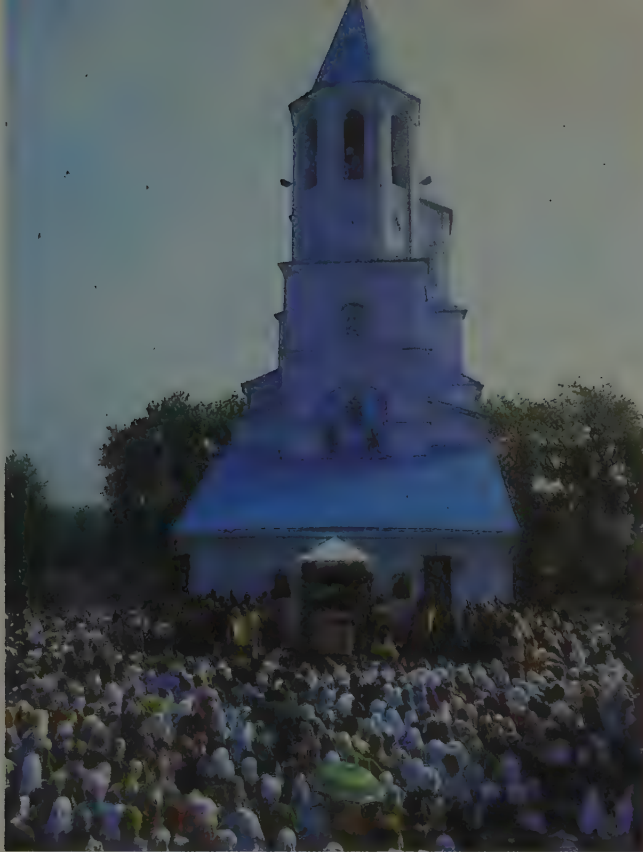
Dr. Carl Friedrich von Weizsäcker attending the 5th International Round Table Conference of Theologians and Experts, Moscow, 1987

will never find salvation. The past war can repeat and become the last one for humanity. After the creation of nuclear weapons the world entered a new phase in its development; the past experience, habits and notions are insufficient for people if they want to survive. We continue to live in the unfinished historical epoch with notions from the past about war and peace, but today a "big" war is pointless if humanity wants to survive. War must be overcome in thought and in practice. Weizsäcker writes that war must be surmounted "as a political institution," it must not be a means for resolving political conflicts, as was the case in the past and sometimes occurs today in Third World countries.

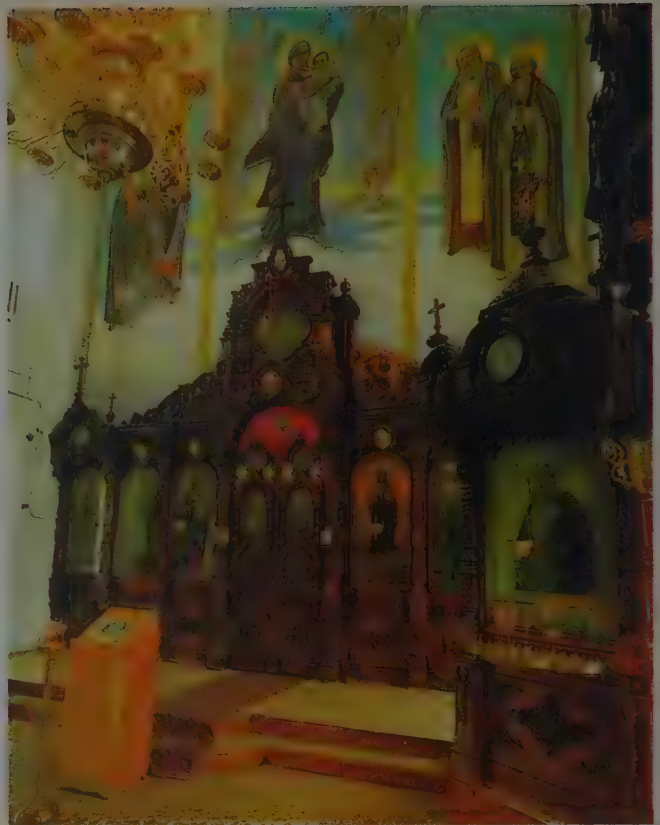
World civilization has arrived at a need for that with which Christianity began—the commandment *Thou shalt not kill*. Today even non-religious people must refrain from coercion, for it can lead to a



THE BAPTISM OF OUR LORD GOD AND SAVIOUR JESUS CHRIST



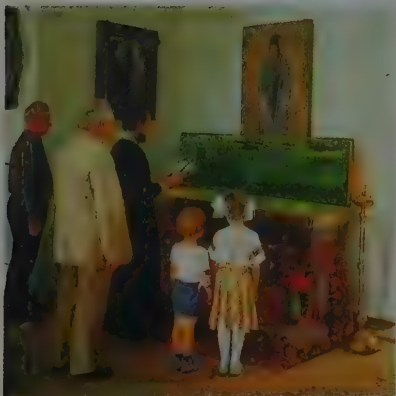
Solemn divine service before the Cathedral Church of the Protecting Veil



Interior of the first-floor Church of the Protecting Veil



Bishop Evgeniy of Tambov and Michurinsk celebrating Divine Liturgy



At the reliquary of St. Pitirim of Tambov

The choir of the clergy of the Tambov Diocese singing during the festal divine service



**CELEBRATION OF THE MILLENNIUM
OF THE BAPTISM OF RUSS
IN THE TAMBOV DIOCESE**



**Jubilee meeting of the diocese's
clergy and laity devoted to
the great date**



**A large number
of worshippers
participated
in the celebration**



**A fresh-flower
wreath for
the warriors
fallen in the
battles for
the liberation
of the Motherland**



**Participants
in the celebration
at the memorial
to the warriors fallen
in the Great
Patriotic War**



CHERNIGOV-ILYINSKAYA ICON OF THE MOTHER OF GOD

Mid-18th-century icon



**CHERNIGOV-GETHSEMANE ICON OF THE MOTHER OF GOD
WITH STS. BASIL THE GREAT AND ANTIPAS THE HIEROMARTYR**

Icon from the brethren's refectory in the Trinity-St. Sergiy Lavra

(See article: "A Watered Wool — the Mother of All the Universe")

THE 350TH ANNIVERSARY OF THE ARMENIAN THEOLOGICAL SCHOOL

(see article in this issue)



Holy Echmiadzin

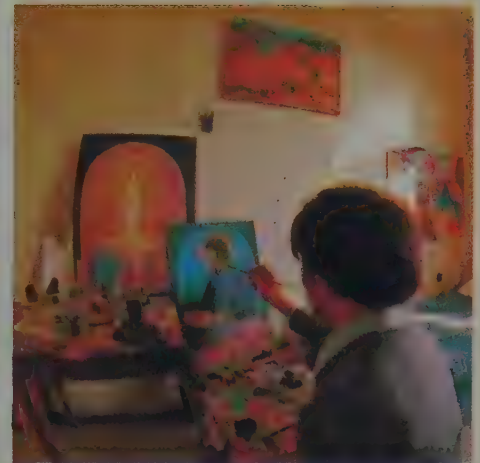
Divine service
in the Armenian Apostolic
Church is conducted to
the accompaniment of the
organ



Graduates of the theological
school being professed



The Holy Christian Cross is a shield
and buckler of the ancient land of Armenia



At the hostel
of the theological school



Every pilgrim wants to
obtain a blessing of the
Supreme Patriarch
and Catholicos Vasken I
of All Armenians

ST. IOSIF OF VOLOKOLAMSK

Patronal icon
of the domestic chapel
of the Publishing
Department
of the Moscow
Patriarchate



St. Iosif of Volokolamsk was born circa 1440 near Volokolamsk. Since he was 7 he studied the fundamentals of the Orthodox faith. At 20 he retired to the Borovsk monastery to St. Pafnutiy, after whose demise in 1477 he was appointed hegumen of the cloister.

St. Iosif visited many monasteries to become familiar with monastic living, and in 1479 he founded the Monastery of the Dormition of the Mother of God near Volok on the Lama.

Together with St. Nil of Sora St. Iosif was a continuer of the patristic tradition, an heir to the teaching of St. Sergiy of Radonezh. The cenobitic rule of St. Iosif was based on the principle of personal unselfishness of St. Nil of Sora. The cloister he founded became the source of Christian enlightenment and piety and among those brought up within its walls were great hierarchs of the Russian Church. Its funds were spent lavishly to help those in need. The feat of St. Iosif as a confessor of Orthodox faith was his struggle with the heresy spread from Novgorod by the Jew Schari, which, for a time, attracted even the Grand Prince Ioann III. "The Enlightener" written in condemnation of the heresy came to be the first code of Russian theology.

St. Iosif is a founder of the teaching of the Russian Church as successor to and bearer of Universal Orthodoxy. Later this idea found full expression in the concept of Moscow as the Third Rome. St. Iosif departed unto the Lord on September 9, 1515.

catastrophe. Peace must become not a pause, a breather between wars, not the temporary absence of war as a state of collective violence, but a constructive task of the whole of humanity for all times.

The unfinished historical epoch in which we are living can end in a catastrophe or in salvation for the world, when the word "war" will disappear from the human lexicon and people's consciousness will accord with the realities of their lives. The situation is agonizing, risky and paradoxical because humanity, having entered a qualitatively new epoch, continues to live and think in the old way. Such people as Carl Weizsäcker realized earlier than others that there is no alternative to peace, just as there is no alternative to a Christian conception of the world. "As early as 1939," he says, "the possibility for creating the atomic bomb fully convinced me that the time was coming when war as a political institution had to be overcome. It seemed to me then, as it seems to me today, that even though the atomic bomb shows the need to surmount war, it is not a means for this" (1, pp. 102-103). The arms race does not ensure a secure peace. There cannot be a reliable peace with mutual nuclear deterrence.

Weizsäcker stresses that humanity today is in a state of crisis, and the culmination of the crisis lies ahead. It is dangerous to think that we have already gone through the worst horrors. Quite the contrary, we must take urgent measures to emerge from this crisis. Humanity is experiencing a crisis in three spheres: the socio-economic (the problem of justice), the military (the problem of peace) and the ecological one (the problem of preserving the integrity of creation). Carl Weizsäcker calls upon us to turn not to negative concepts—poverty, war, the destruction of Nature, but to positive ones—justice, peace, environmental protection, because they "designate what should be done to forestall a catastrophe" (1, p. 25).

At the Evangelical Church Congress (Kirchentag) in Frankfurt on the Main in June 1987 Carl Friedrich von Weizsäcker said: "The Flood can begin any day.... The economic situation in the world is not improving. Even though new industrial facilities are appearing, the abyss between the rich and the poor is only widening. Wars continue, as they did in the past, and the possibility of a third world war is not ruled out. Destruction of the environment continues, and we have only a few decades left to halt this process, for then it will be too late. Thus, the menace is great. All the same, I am optimistic to a certain extent" (2, p. 173).

Whence does Weizsäcker draw his optimism given such a cheerless reality? From faith in the strength and unity of the reason and will of the majority of humanity.

The 6th Assembly of the World Council of Churches, which was held in the Canadian city of Vancouver in 1983, advanced anew the idea of holding an Ecumenical Church Forum of Peace, which was initiated back in 1934 by the German theologian and peace supporter Dietrich Bonhöffer. The 1985 Kirchentag in Düsseldorf was devoted entirely to

matters pertaining to the convocation and holding of an All-Christian Peace Assembly. Many issues were handled at that time, but much remained unresolved. And Carl Weizsäcker, an Evangelical Christian, a world-famous scientist who exerts an influence on politics and politicians, who acts, debates, speaks out, writes books and articles, travels and convinces, is doing everything in his power to enable this assembly of Christians to take place. He considers it important not only to stage an assembly of peace but also to prepare for it and implement the decisions that are to be adopted; the entire "conciliar process" is important.

Weizsäcker believes that the All-Christian Assembly will differ from the previous councils in that it will be addressed not only to Christians but to the world as a whole, to all of humanity.

"Peace, justice and the preservation of the environment are political goals which affect the whole of humanity" (1, p. 14). These three goals are the main topics of the forthcoming assembly of Christians. Christianity pointed to these problems 2,000 years ago. "What is new is the well-forgot old." Christianity has always taught what humanity has as if encountered for the first time today, namely, the need to live in peace, without violence and wars, without the stereotype of the "enemy image," to be compassionate and just towards others, to help one's neighbour, to limit one's needs and to show concern for God's Creation which has been entrusted to man.

Justice

The All-Christian Assembly on Justice, Peace and the Integrity of Creation must say its piece to the world. The urgency of such a forum is dictated by the acuity of the problems at hand and the need to resolve them without delay. Time waits for no one! It demands new approaches and solutions, and the convening and holding of the All-Christian Assembly will fully promote this. Faithful of all Christian confessions will take part in it. Representatives of other religions will be invited to the ecumenical forum of peace and justice as observers. The universal Church forum should become the first swallow in the world religious movement for peace and in the endeavour to consolidate all its forces. The second step will be a meeting of the entire world religious community to discuss problems of peace, justice and the preservation of the integrity of creation.

People on the planet need justice—social and economic—no less than they need world peace. Carl Weizsäcker writes: "There is no peace without justice and no justice without peace" (1, p. 25). In the 20th century more people have died from hunger than from wars. The confrontation between the "rich" North and the "poor" South is no less important for humanity than the military confrontation between East and West. The economic immiserization and financial debt of Asian, African and Latin American countries are becoming increasingly threatening. The hunger in this region of the world is a challenge to our humanity and sense of justice.

It is high time for a just economic dialogue based on the principles of solidarity and mutual assistance to be started between states and people. Self-assurance and intoxication with economic or military might and racial or social superiority blind both the individual and entire states. Weizsäcker believes that a consciousness of one's own infallibility is "suicidal". "You begin to understand yourself only when you learn to understand your neighbour" (1, p. 27), when you understand what he is saying, what he wants, what he needs. This mutual understanding should manifest itself in all spheres of the individual's social and personal life. The onesidedness of selfish interests leads to a conflict. Carl Weizsäcker writes: "The rich today believe in the defence of freedom; the poor hope for the attainment of justice" (1, p. 29). He considers it "fatal" for mankind to put freedom against justice, for "there is no freedom without justice and no justice without freedom." Can one be free at the expense of an unjust attitude to others and be just without being free? "Freedom in a viable society is above all not the freedom which I have for myself and my group but the freedom which I provide to another group" (1, p. 29). Social freedom and justice are recognition of the legitimate interests and rights of others together with my own, they are tolerance and a readiness to help one another. Is this not what Christ teaches us in the Sermon on the Mount?! *Blessed are they which do hunger and thirst after righteousness: for they shall be filled* (Mt. 5. 6). Righteousness is justice and truth for all. Blessed are not those who have it but who seek it. Do they thirst for it only for themselves? But then this is not justice but egoism, for if I demand justice only for myself I am not just with regard for another. I am still more unjust to him if I get the false idea that I alone possess the truth and that I alone am entirely just. Carl Weizsäcker rightly asserts that "Christ reproached the scribes and Pharisees for their self-assurance. Confidence in his own rightness has always been a temptation for the moral character of a person and has led him to insensitivity, and sometimes to crime as well, spuriously assuring him that he is serving good endeavours. To hunger and thirst to be just means precisely not to consider oneself as such" (1, p. 80).

Desiring justice and righteousness, I hunger for it not only for myself but at the same time for my neighbour as well, and in desiring justice for my neighbour, I likewise wish it for myself. Christ teaches us: *Blessed are the merciful: for they shall obtain mercy* (Mt. 5. 7); *the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth* (Lk. 22. 25-27).

People are equal in their service to God. The spirit of mutual love peculiar to the early Christian Communities was, according to Weizsäcker, possible

only in their common love of God. Holy Scripture calls for this: *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these* (Mk. 12. 30-31).

Will the words of the All-Christian Assembly uttered unto the world in the context of the specific demands of the times remain unheard if the latest aspirations of present-day humanity coincide with Christian ideals?! The ecumenical assembly must address the world with a theology of justice and peace. Carl Weizsäcker is of the belief that without a theology of peace there is no theology of justice either, and "the theology of political and social justice describes not the justification of the individual but his action in society" (1, p. 83).

Peace

Today peace is a means of overcoming war and a prerequisite for the survival of humanity. In the past, peace would be concluded after war, but today it is imperative to conclude peace agreements to prevent wars from occurring at all. Peace is a constructive task which needs to be tackled constantly. When the atomic bomb appeared peace ceased to be the goal of war, and war ceased to be a means for establishing peace. Peace has ceased being the opposite of war, just as it is not an alternative to war in Christianity. Peace is a prerequisite not only for life but for the survival of humanity. War is the complete impossibility of life on Earth, while peace is the only possibility for preserving life and an instrument for amending outmoded pagan notions of war and peace, friends and enemies, notions which guide us to this day. Here one can adduce Weizsäcker's statement to the effect that for Augustus, the Roman emperor, peace meant the consolidation of power on the subjugated territories, while for Christendom peace is love. Peace is love, and love is life, asserts Christianity, and humanity particularly needs this today. "People are beginning to sense the task of overcoming the institution of war not as some distant hope but as an immediate, topical and practicable task. And that is how they should feel if they want to survive" (1, p. 38).

If we are to know one another better and trust one another, conduct negotiations and cooperate with one another, we need to break down the stereotypes of the "enemy image." We must rid ourselves of our conceptions of one another, and this can be done only with mutual security, for where there is an "enemy" war is potentially in progress. Perhaps initially only in the heart, mind, soul, at military bases... The slogan "If you want peace prepare for war" does not hold water today. Carl Weizsäcker is one of those soberminded people who do not believe in the establishment of peace through military means. The

arms race is making the world unstable. "The record of history has shown that great force spawns a certain blindness and probably presupposes it. Fear is the real cause of this. Fear deadens the sensitivity that could lead to salvific self-criticism, but instead shifts criticism to an external enemy" (1, p. 44).

Christ commanded us to love our enemies: *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?* (Mt. 5. 44-46). By not making an enemy out of another person, I do not make one out of myself. A person should not be an enemy, and an enemy, a person. The true enemies of man are war, hunger, disease, and the destruction of the environment. These enemies must be fought through the efforts of the whole of humanity. Thus, loving one's enemies (people) is a commandment not only for Christians but also for nonbelievers, who must destroy the stereotyped enemy image in order to live as united humanity on the Earth and to avert war. Weizsäcker believes that "the commandment expresses the prerequisites for survival in the God-created world" (1, p. 68). This is a true and relevant thought. It is fully applicable to Christ's commandment on peace: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9). Peace is not a ready-made, unchangeable state or fact. Even though it is a gift of God and a part of His future coming, we must create peace ourselves. In the creation of peace we fulfil our responsibility to God for the peace which He has bestowed upon us. Yet God did not present us with peace as a gift, but "assigned" it to us, and we must show whether we know how to use this gift. It is in the fact that peace can be created that it is revealed as a gift of God. Peace, however, must be created constantly, for it is a prerequisite for our survival. Therefore, we must create the bequest, the bequeathed gift, as a prayer. Developing our thought, let us adduce the following statement by Carl Weizsäcker: peace is "that which can and must be done. Of course, it is such due to divine mercies; it is for this reason that peacemakers are called the children (literally, 'the sons') of God. And we have been instructed not to await it passively, but to make it" (1, p. 85). "The creation of peace on Earth requires extraordinary moral efforts" (1, p. 45). These efforts are the daily obligation of all Christians. Herein lies the purpose of the All-Christian Assembly. Christians of all confessions should elaborate a general ecumenical theology of peace, adopt it and address the whole of humanity with it in 1990.

If world problems are to be resolved, it is not enough for people merely to peacefully coexist with one another and live next to one another. They must strive to live together, cooperating with and helping one

another. The problems of peace, social and economic justice, and environmental protection can be solved through joint efforts alone. For peace lies in unity; peace is integral and singular. Carl Weizsäcker believes that the creation of an integral "world economic order" can extricate mankind from the crisis, and for this to happen states need to repudiate the "sovereign right to wage war."

The "divide and rule" practice of the times of the Roman emperors must give way to the truth of unity and renunciation of power and coercion. This is the only path for the survival of humanity. Peace is just as unstable as life itself. Peace is a unification of the separate and the separated. Christ is the path to this unification, for He is love. Carl Weizsäcker says that "life is unity in motion" (1, p. 84). For this reason peace is unity in motion which is being created; it cannot be put off until tomorrow, since war, the destruction of unity, can begin today, right now!

Creation

The third theme of the All-Christian Assembly is the preservation of the integrity of creation. "There is no peace among people without peace with Nature" (1, p. 49), writes Carl Weizsäcker. The problems of mankind and the environment are interconnected. When they destroy the environment people destroy themselves. "There is no peace with Nature without peace among people," for in a war not only mankind but the whole of the Lord's Creation will burn; the environment can be preserved only through joint efforts.

In the beginning God created the heaven and the earth (Gen. 1. 1). *So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth* (Gen. 1. 27-28).

The Lord created the world and entrusted it to man not to be destroyed but to be protected and cared for intelligently. Mendaciously interpreting their power over the environment, people sought to subjugate it. They conquered territories, the fauna and flora, pillaging and destroying them instead of using them sensibly. By destroying the Nature humanity inevitably destroys itself. The ecological crisis is threatening to become irreversible if mankind does not pool efforts to protect the environment. Man is a part of Creation. He is capable of living only in unity with the whole. By destroying the integrity of Creation, mankind destroys its own integrity, which has catastrophic consequences.

Beasts and birds were saved together with Noah in the ark. For God, they have their own dignity, *for every creature of God is good* (1 Tim. 4. 4). There are no insignificant plants or animals. Each has its own

value and goal, purpose and cause. Man is responsible to God and to the generations to come for the life of Creation and its integrity. Man has already destroyed entire species of organic life, species which cannot be restored. Man's love of God requires love not only of one's neighbour but also love for the whole of Creation.

Carl Weizsäcker asserts that "technological culture, which reproduces itself as an end in itself, stands on a lower level than its individual parts; as a whole it is still non-technological" (1, p. 93). If technology is an end in itself for man, he stands lower than it and is ruled by it. Weizsäcker believes that the scientist bears moral responsibility for the consequences of his work. If he does not recognize his responsibility he has not matured morally. "For who if not a scientist must assume responsibility?" (1, p. 93).

Should humanity renounce scientific and technological development? No, Carl Weizsäcker believes. This would be tantamount to tearing the heart out of the chest of human culture. Technology must be a means with limited goals of application; it should serve man and the aims of Creation.

Human needs must be limited. An egoistic consumerist attitude of human society to the envi-

ronment is hostile to Creation. An example of intelligent self-limitation are the elements of Christian asceticism, which does not destroy the internal and external harmony of relations between man and the environment. Carl Weizsäcker believes that today's culture is "anti-ascetic;" "it is consumerist and these needs are created deliberately" (1, p. 94) and are artificially increased. The future of humanity depends on whether it will be able to repudiate its artificially exaggerated needs and limit itself intelligently in, as Weizsäcker puts it, "a democratic asceticism."

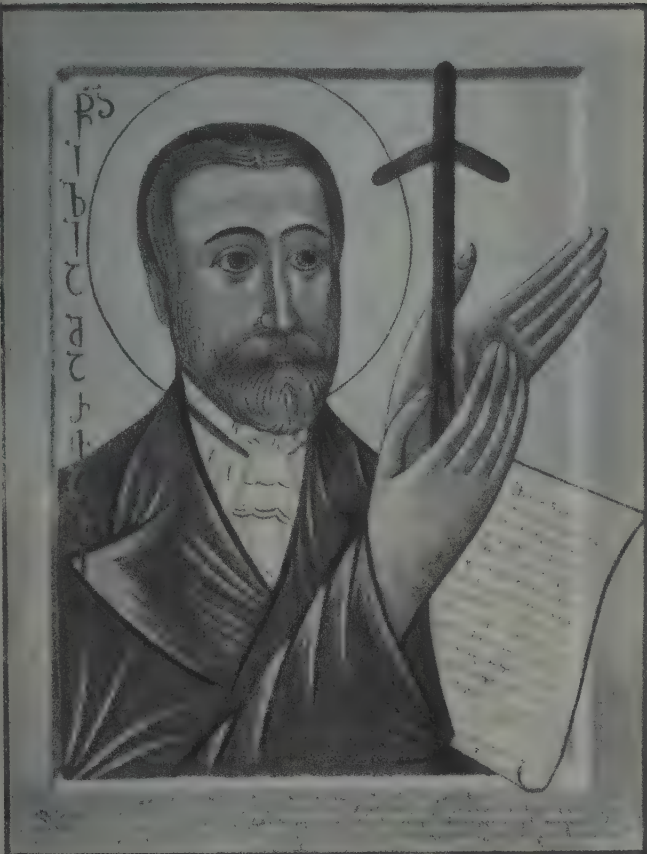
Thus, the All-Christian Assembly can elaborate specific demands and proposals on three topics and pool efforts in order to implement the decisions more effectively. Each day is dear. Time waits for no one! This point, this warning is impressed upon us by the German scientist and Christian Carl Friedrich von Weizsäcker and his books.

SOURCE MATERIAL

1. Carl Friedrich von Weizsäcker. *Die Zeit drängt*. München—Wien, 1986.
2. *Kirchentagstaschenbuch*. Frankfurt '87. Stuttgart, 1987.

A. STAROBELTSEV

A New Chosen One of God in the Host of Georgian Saints



St. Iliya the Righteous

Festivities to mark the 150th anniversary of the birth of the great national poet Ilya Chavchavadze (1837-1907) were held throughout Georgia in 1987. These celebrations were proof of Georgia's boundless love of its immortal son—a writer, educator and public figure¹.

Most of the jubilee festivities were held in October 1987, but they reached their spiritual culmination on August 2, the poet's name-day (Feast of the Prophet Elijah). Somewhat earlier, on July 20, 1987, there was a sitting of the Holy Synod of the Georgian Orthodox Church chaired by His Holiness and Beati-

tude Catholicos-Patriarch Iliya II of All Georgia. Having considered the life and work of Ilya Chavchavadze, the Synod of the Georgian Church resolved:

"(1) That Ilya Chavchavadze be recognized as a saint and named St. Iliya the Righteous in recognition of his great labour for the people and the Church;

"(2) that July 20, Old Style (August 2, New Style), be established as his feast;

"(3) that the requisite prayers to the saint be compiled;

"(4) that an icon of the saint in a nimbus be painted."

The canonical grounds for Ilya Chavchavadze's canonization were his profound personal uprightness, boundless devotion to the Church of Christ, selfless service to his Motherland, and, lastly, his martyrdom and the many years of veneration of him in Georgia as a saint and intercessor before the Lord, which was stated at the sitting of the Synod summarizing the proceedings of a special synodal commission.

On the day the Synod of the Georgian Church adopted the decision to glorify Ilya Chavchavadze in the host of the saints, representatives of three Orthodox Churches—the Constantinople, Alexandrian and Hellenic—were in Tbilisi. They unanimously approved the historic decision of the Georgian Church. Metropolitan Nikodemos of Patras said that hereafter St. Iliya the Righteous belongs to the whole of Christendom and is an intercessor for all who resort to his prayerful protection.

On August 2, 1987, the Feast of St. Elijah the Prophet, at the Svetitskhoveli Patriarchal Cathedral in Mtskheta, where great Christian holy things—the Coat of the Lord and the mantle of the Prophet Elijah—are enshrined, His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia celebrated Divine Liturgy assisted by all the bishops of the Georgian Church. After the Liturgy a moleben to the newly canonized saint was conducted.

On the evening of August 2 the Primate of the Georgian Church officiated at a festal moleben in Tbilisi, at the grave of Ilya Chavchavadze on Mt. Mtatsminda, in the pantheon of Georgian writers and public figures.

Significantly, after a brief shower a rainbow appeared in the sky at this time, calling to mind the poet's famous words:

A seven-coloured belt hung
For an instant in the blue sky,
And stretched over my country as
A joyous harbinger of sweet hope.

The new monument to Ilya Chavchavadze (by People's Artist of the USSR Merab Berdzenishvili) was unveiled on October 23, 1987. The golden nimbus over the bronze head of the poet worthily reflects the fact of his canonization.

Later that day (October 23), a new literary-memorial museum of Ilya Chavchavadze was opened, in the building where the poet had put out the newspaper *Iveria*. Taking into account the other museums (in Tbilisi, Kvareli, Saguramo and Dusheti), this is the fifth museum devoted to the great poet. Ilya Chavchavadze is loved and revered in Georgia: in keeping with a long-standing custom he is called simply by name—Ilya, as are his most glorified countrymen: Shota Rustaveli, Akakiy Tsereteli, Vazha Pshavela and Galaktion Tabidze.

Responding to questions put by Ivan Amirkhanashvili, a correspondent of the newspaper *Literaturuli Sakartvelo* (Georgian Literary Gazette), His Holiness and Beatitude Iliya II said:

"Account should be taken of the fact that Ilya appeared to the people at a time when Georgia was in a state of spiritual and physical torpidity and was having difficulty growing used to the new conditions.... Ilya shouldered the onerous cross of service to the people and embarked upon the path of martyrdom, of Golgotha, traversing which is within the capacities of the great men of God alone.... Henceforth he is for us not only a public figure, writer, poet, and propagator of faith and good, but also a great spiritual patron of our people, an intermediary between God and the people. Today the following lines by Ilya become more understandable:

I am designated by Heaven and grown by the
people:

The people of the Earth have nurtured a man of
Heaven.

With God I speak

To intercede for the people.

"It is not fortuitous that Ilya was called the Righteous. It is a known truth that righteousness is efficaciously propagated only by one who is righteous himself. A person can speak the truth but be inwardly amiss. The word of truth is valid when it is spoken by a righteous, pure person. Ilya was precisely such an individual: his words and deeds were shrouded in the grace of genuine moral purity and human integrity. The more time passes, the greater the strength and brilliance the righteous word of Ilya will acquire. The law of righteousness lies in its development. *The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon* (Ps. 92. 12), teaches Holy Scripture" (14, p. 12).



Ilya Chavchavadze

THE LIFE OF ILYA CHAVCHAVADZE

Ilya Chavchavadze was born on October 27 (Old Style), 1837² in one of the most picturesque parts of Kakhetia (Eastern Georgia), in the village of Kvareli, Telavi Uezd. His father, Grigoriy, belonged to an ancient princely family celebrated in the history of Georgia; as an officer in the Nizhni Novgorod Dragoon Regiment he fought in the Russo-Turkish War of 1828-1829. The poet's mother, Maria Bebuova, was a pious Armenian woman who had adopted Orthodoxy. She had a fine knowledge of Georgian literature, especially poetry, and loved reading Holy Scripture and taught her children reading and writing and catechism.

As a child Ilya Chavchavadze studied at a school with a village priest whose stories about Georgian history instilled in the boy's soul a passionate love for his Motherland.

In 1848, soon after his mother's death, the would-be poet was sent to a private boarding school in Tiflis, and three years later, to the First Tiflis Gymnasium, where he was immediately placed in the fourth form. Many figures outstanding in Georgian culture,

such as Nikoloz Baratashvili, Vakhtang Orbeliani, Georgiy Eristavi, Aleksandr Kazbegi, Ivane Dzhevakhishvili and Dimitriy Kipiani, were educated here. During his years at the gymnasium Ilya displayed brilliant abilities and different gifts. He enjoyed gathering folkloric works and listening to bards and singers. In 1852 the boy lost his father. Makrine Eristavi, the widowed sister of his father, took part in his further education. After finishing the gymnasium course in 1856, Ilya Chavchavadze declined a military career and went to St. Petersburg to receive a higher education.

In September 1857 Chavchavadze entered the managers' department of the law faculty of St. Petersburg University (a cycle of administrative and economic disciplines was offered at this department).

During his student years (1857-1861) Ilya Chavchavadze formed as a poet; he created numerous lyrical masterpieces and translated Pushkin and Lermontov, Schiller and Goethe, Byron and Scott, Chénier and Heine into Georgian. He worked a great deal, sometimes as many as 18 to 20 hours a day. Chavchavadze's translations and original verse were printed in the poet's homeland in the journal *Tsiskari* (Dawn).

Owing to student unrest, Chavchavadze was forced to leave the university in 1861, in his fourth year of studies. By this time he was well known among the Georgian public as a poet and translator. Upon his return to his native land Chavchavadze headed the younger generation of Georgian writers and public figures known in history under the name *tergdaleulebi* ("those who have supped from the Terek River", i. e., those who have been to Russia).

In 1863 Ilya Chavchavadze founded his own journal, *Sakartvelos Moambe* (Georgian Herald), which became the advanced organ of the Georgian intelligentsia. On the pages of the journal (12 issues were published) the poet criticised the evils of serfdom, affirming the equality of all the estates before God and calling for the emancipation of the peasants. "We view science and art as a means for improving life," stressed Chavchavadze (3, p. 7). In 1864 serfdom was abolished in Georgia. Later that year Chavchavadze entered the state service and was appointed an official for special assignments with the Governor of Kutaisi. Several months later he was transferred to Dusheti, where he was appointed arbitrator and later Justice of the Peace.

Ilya Chavchavadze spent almost ten years in Dusheti, upholding the principles of justice and the ideals of universal fellowship, striving to obtain fair verdicts in favour of the affronted and oppressed, despite the resistance of the powers that be. The peasants regarded him as their defender against arbitrariness and loved him dearly.

A faithful helper and friend of Ilya Chavchavadze was his wife, Olga, née Guramishvili, whom he wedded in the Trinity Church in Tiflis on April 21, 1863.

In 1874 Chavchavadze was elected chairman of the board of the Georgian Land Bank, in connection

with which he moved to Tiflis. As head of this credit institution for over 30 years, the writer sought to create and consolidate the material base for the maintenance of schools, publishing houses, theatres and other national cultural institutions.

In 1877 he founded the journal *Iveria*, which was subsequently, in 1886, transformed into a daily newspaper. *Iveria* played an extremely important role in the social, cultural and political life of Georgia. Chavchavadze headed the struggle for the democratization of society and positive social transformations, for the awakening and development of the national consciousness. For several decades he was the ideological inspiration of almost all the cultural and social projects in Georgia.

In 1879, at the initiative of Ilya Chavchavadze, Ya. Gogebashvili, N. Tskhvedadze and D. Kipiani, the "Society for the Spread of Literacy Among Georgians" was formed. It played "an extraordinary role in introducing the masses to education and in developing the national culture as a whole" (4, p. 39). Its first chairman was Dimitriy Kipiani (1814-1887), an outstanding Georgian public figure. In 1887 Chavchavadze assumed leadership of the society. He worked energetically in this noble field for the rest of his life and bequeathed his entire estate to the society. The society set up a far-flung network of educational institutions throughout Georgia, including schools and publishing houses, and carried out extensive scholarly work to collect and research monuments of Georgian religious literature, folklore and history. During these years Ilya Chavchavadze became a true educator and spiritual leader of the entire Georgian people. "You are, after all, the dominant influence among the Georgian people," Bishop Serafim of Ostrog, the rector of the Tiflis Theological Seminary, wrote to Ilya Chavchavadze in October 1898. "And whatever instructions may come from the Synod and the office of His Majesty, they will not enter the lives of the Georgian people if your consent and involvement are lacking.*

In each word and action of Ilya Chavchavadze his contemporaries felt astonishing kindness and purity and a lofty sense of responsibility to God and people. Constantly experiencing need, the poet was never interested in money, refusing honoraria for his literary works even when, in 1892, the Georgian Writers' Association decided to publish a collection of his works. "Materials and documents fully confirm that because he helped others and interceded for them, Chavchavadze himself was on the verge of complete ruin in his declining years. Both his estates in Kakhetia and Saguramo were mortgaged, and if not for his bank pension, he would have starved in old age" (10, p. 80).

The poet met the arrival of the 20th century with the famous article, "The 19th Century",

* Cited from: *Dzhvari Varisa*, 1987, No. 1, p. 62.

which summarises the past century and his own life. Speaking of the advance of science and technology and the development of civilization, Ilya Chavchavadze notes bitterly that despite the improved order, man has not become happier, and that the bounds of social injustice have become more acute, "and herein consists the acuity of the pain, the treatment of which the 19th century has bequeathed to the new century (1, Vol. 6, pp. 7-8).

The great poet remained true to the evangelical ideals of philanthropy and brotherhood till the end of his days. In 1906-1907, as a member of the State Council, he demanded from the lofty rostrum in St. Petersburg abolition of the death penalty, which runs counter to Christianity (see: 1, Vol. 10, p. 465).

On August 30, 1907, the great humanist Ilya Chavchavadze became the victim of a cruel murder, the circumstances around which still grieve the heart of each Georgian (see: 15).³ The contemporaries of the poet were convinced that in future "the name of Ilya" would shine forth in the halo of the great martyr and that there "would increase a hundredfold the profound respect and veneration with which each thinking Georgian was suffused with regard to him" who affirmed "the pure ethics of perfect humaneness" (15, p. 217). These prophetic words by the great Georgian educator Yakov Gogebashvili fully came to pass.

THE SPIRITUAL AND MORAL OUTLOOK OF THE GREAT POET

In the funeral oration at the grave of Ilya Chavchavadze Bishop Leonid of Imeretia said that the rays of his poetry reach the innermost recesses of the human soul. These words sound particularly convincing today: the spiritual light of the great poet penetrates us through the depth of the decades with the current of unfading love of people, of one's own nation which is creating a future worthy of it.

The poet's love is also directed to Russia, which he knew well: he called the four years he spent at the law faculty of St. Petersburg University "golden". The poet's student years were instrumental to the formation of his moral ideal.

Perhaps no outstanding 19th-century Georgian cultural figure knew Russia as well as Ilya Chavchavadze. It was for this reason that he not only headed the national-liberation movement of his people but also strove to instil in the Georgian people a sense of deep respect for the great and freedom-loving Russian culture and spoke with gratitude about its favourable influence: "There is no public or literary figure among us who does not bear the imprint of Russian literature. Nor is this surprising, as the Russian school and Russian science have opened the gates of enlightenment for us..." (1, Vol. 9, p. 76).

It would not be an exaggeration to say that Ilya Chavchavadze himself, together with his closest associates, opened the "gates of enlightenment"

for his native people—ordinary Georgian peasants and workers.

Iosif Imedashvili (1876 - 1952), a prominent Georgian literary and public figure, writes in his reminiscences of Ilya Chavchavadze: "For the people of my generation Ilya was the personification of unquestionable and absolute truth; an outstanding figure, writer and thinker, patriot of his homeland, his thought, word and will were law for everyone. A man of encyclopaedic learning, Ilya was a brilliant expert in past history and current events and a seer of the future" (11, p. 3).

Ilya Chavchavadze understood the true importance of science and culture and was a committed champion of education that encompassed all social estates. The Tolstoian idea of levelling culture seemed to him to be erroneous in principle, and he found Tolsloi's concept of "simplification" patently artificial.

Chavchavadze was a most profound realist in the sense that real life, including both the material and the spiritual planes of being, was objective actuality for him.

"Life is one river formed from two big streams: one nourishes the body and the other, the spirit. If either of them runs dry the organism of the nation dies, as does the spirit without the body or the body without the spirit," Chavchavadze repeatedly stressed (1, Vol. 7, p. 96).

Not obstruct humanism but Christian all-forgiveness embodied in real life, in specific deeds—this is the poet's moral credo. All of the creative work of Ilya Chavchavadze expresses firm faith and hope in the inevitable triumph of good, in which divine grace breathes. The poet himself appears before us as a spirit-seer shrouded in grace:

Voices from Heaven, you are wondrous,
I heed you piously.

(*Heavenly Voices*, 1859)

In one of his early articles Ilya Chavchavadze wrote: "...The Lord did not create lower and higher objects in nature; each object is high in its own way and equally heralds to us the great Spirit Who gives life to the whole universe" (1, Vol. 2, p. 616). The life of each person is a sacred and inalienable gift from above which the state and society do not have the right to take away. Hence the pathos of Chavchavadze's story "By the Scaffold", which is aimed against the death penalty.

The moral outlook of the great Ilya is a reflection of his profound spirituality and religiosity. Hence his conception of the absolute value of good and love, hence the only genuine criterion of morality—the conscience as the voice of God in a person's soul.

The moral ideal of Ilya Chavchavadze was determined by two sacred elements: devotion to the Orthodox faith and selfless service to his Motherland:

In the name of two shrines the brave Iberians
Battled by the much-suffering walls;

Defending their homeland and not violating the faith,
Verily they gave everything in exchange for them.
(The poem "The Vision")

Ilya Chavchavadze believed and knew that he was expressing the interests of the entire Georgian people and not just a particular class or party. This was the profound and sincere conviction of the great writer, the truth of which cannot be doubted. Unquestionably, the cornerstone of this conviction was his Christian world-view, which was inextricably bound up with the centuries-old history of the heroic Georgian people—a people of warriors, of martyrs, of knights, of farmers, of ascetics. In his article "The Georgian People and the Merits of St. Nino" (1888) Chavchavadze wrote about this: "Aside from the Christian faith, Christianity meant for us the entire Georgian land; it was a sign of affiliation to the Georgian people... Our clergy understood full well that the Motherland, the nation in unity with faith, is an invincible sword and irresistible shield... The introduction of Christian teaching through the preaching of St. Nino and its affirmation in our land saved us corporally as well as spiritually... With the Christian faith we have preserved our land, our language, our uniqueness, our national identity" (1, Vol. 8, pp. 350-351).

A great patriot, Ilya Chavchavadze realized perfectly well that the moral ideal of the nation was organically linked with its "fidelity to the shrine of forefathers" ("Mother-Georgia"), with its memory of history. "The fall of a nation," wrote the poet, "begins the moment its memory of the past ends" (1, Vol. 4, p. 257).

The literary characters of Ilya Chavchavadze, such as the noblemen Archil and Keso from "Otar's Widow", sincerely believe that "understanding washed by tears" can revive the bridge of universal kinship that has been destroyed between the estates. "There is not the slightest hint here of a struggle to destroy the opposite bank," Prokopi Ratiani justly notes, albeit with a patent reproach against the writer (6, p. 64). No!—and thank God! We know the bloody excesses which such a struggle has led to. Chavchavadze is faithful to the spirit of the Gospel in his moral constructions.

The moral ideal of Ilya Chavchavadze is perhaps most precisely expressed in his "The Story of a Poor Man", in the image of the priest, an ideal servant of the people who is endowed with an extremely high sense of morality, patriotism and all fine human qualities. An analysis of this image enables us to draw the conclusion that the poet's ideal bears the imprint of proselytizing, the echoes of populism as a social doctrine. In "The Story of a Poor Man" the priest pins patent hopes on proselytizing; the dream of a better tenor of earthly life is not alien to him. "Indubitably," writes a modern scholar, "the image of the priest fully mirrors the aesthetic ideal of Ilya,

who believed that after the abolition of serfdom an important role would be assigned to proselytizing and moral education, which would be capable of changing life for the better. The priest was convinced that people need to help others the way Christ helped them. When a person refuses to help another, he thus turns away from God" (12, p. 7). This outlook contains the writer's moral credo, which coincides not only with the traditional Christian ethic but also with the ideals of Christian socialism. In the poem "The Vision" Chavchavadze writes: "You are a son of labour... It was for you that the Teacher of all the unfortunate and the wretched was crucified." And it seems to us that in this aspect Chavchavadze was far ahead of his short-sighted epoch, for his Christian socialism can be equated with genuine humanism in the broad sense. And "humanism in its broad sense will always exist as long as the image of God exists in man" (Catholics-Patriarch Iliya II. Paschal Message, 1986).

Another example of the extremely lofty morality in the poet's work is the remarkable image of the Georgian King Dimitriy the Self-Sacrificer († 1289: feast day, March 12, Old Style) in the poem of the same name. Reading it carefully, we become convinced that Christ was the absolute, divine ideal of morality for the poet. It is He Whom Dimitriy imitates, it is in Him that he describes the source of unabating spiritual powers when he turns to the Heavenly Father in prayer:

Thy only Son was crucified,
He died for us also.
Let me, too, with my death,
Defend, O God, my Motherland! (2, p. 212)

The thought that beauty will save the world is well known. Meanwhile, the whole of our life amply illustrates another point: beauty (meaning earthly beauty, of course) needs salvation itself. This appears to be the theme of Chavchavadze's remarkable poem "The Hermit".

The poet headed the Society for the Spread of Literacy Among Georgians for many years. At a time when the tsarist government was pursuing a short-sighted policy of Russification, when the Georgian language was being removed from legal proceedings, the school and the Church, the society opened a host of schools throughout Georgia with tuition in the vernacular. "The idea of Russification, which is understood as the re-creation of people in the same image and likeness, is antireligious in its essence, for in this form it is nothing but a denial of the will of God, which was manifest in the creation of diverse tribes and peoples for His divine purposes," Chavchavadze stressed, upholding the equality of all nations without exception. "All must be equal before the law as well as before God. This equality is precisely the only natural solid and true foundation of the life of a well-ordered state... Love and compassion, not fear and coercion, can be the best uniting

principle of all heterogeneous parts of a great empire."⁴

While heading the society, Ilya Chavchavadze successfully elaborated the underpinnings of scientific pedagogy in close cooperation with the outstanding educator Yakov Gogebashvili (1840-1912), creatively utilizing the best achievements of foreign and Russian pedagogy. Emulation of a moral ideal is the key to his pedagogical method. Chavchavadze considered upbringing and education an integrated spiritual process which should harmoniously develop in a person all his qualities bestowed by God.

It is not fortuitous that Chavchavadze called the great Gogol, the author of *Selected Passage*, in which issues of Christian pedagogy are discussed on many pages, "the pride and glory of each Russian".

The ascetic life and martyrdom of Ilya Chavchavadze were a response to the question he posed in the poem "The Vision".

Where is the herald of the nation's righteousness
For the benefit of my Motherland? (2, p. 159).

The canonization of the great poet, righteous man and passion-bearer has healed a wound that bled in the heart of Georgia until recently.

NOTES

¹ Alongside other jubilee events, there were held in Georgia sittings of the secretariat of the USSR Writers' Union and the united study session and All-Union Conference of the Georgian Academy of Sciences, the Gorki Institute of World Literature and the Institute of Russian Literature of the USSR Academy of Sciences, Tbilisi State University, the People's Friendship Museum and the Shota Rustaveli Institute of Georgian Literature. Tbilisi also hosted the International Conference of Writers on the topic "The Destiny of Modern Civilization and World Literature", which was timed to coincide with the 150th birth anniversary of Ilya Chavchavadze.

The participants in the jubilee festivities viewed "An Immortal Soul" and "Chapters from the Life of Ilya Chavchavadze", films devoted to the poet that had been shot at the Republican Studio of Popular-Science and Documentary Films and at the Georgian TV Film Studio.

² This date, which is accepted in all encyclopaedias and other reference books, is dubitable. As is stated in his birth certificate, Ilya Chavchavadze was born on January 20, 1837, and was baptized on January 26 of the same year (10, p. 22).

³ On December 29, 1908, the court of the Caucasian Military District condemned the poet's murderers to death. In connection with this Ilya Chavchavadze's widow filed a petition with the Governor-General of Tiflis, in which she wrote: "Do not uphold the death sentence imposed by the court on these unfortunates. This horrible punishment will destroy the concerns for love and the immortal commandments of the Teacher of Life, Jesus Christ, by which my husband lived. I escaped death by chance myself and remain on this Earth as if to conclude the work of fervent love of people to which my husband devoted his entire life, and to pardon these unfortunate and gone-astray men, whom he

would have forgiven himself" (*Russkie Vedomosti* [Russian Gazette], December 31, 1908).

⁴ Letter in reply to Bishop Serafim of Ostrog, October 1898. *Op. cit.*: *Dzhvari Vazisa*, 1987, No. 1, pp. 64-65.

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V. NIKITIN

The Joint Committee of the CEC/CCEE Begins Its Work

The IX General Assembly of the Conference of European Churches, held in September 1986, in Sterling, Scotland, adopted a resolution to form the Joint Committee of Churches "Islam in Europe", in order to coordinate the work of the Churches in the field of Islam and Christian-Muslim relationships. In accord with this resolution, on January 15-16, 1988, the first meeting of the Joint Committee "Islam in Europe", which consists of representatives of two committees: the Conference of European Churches (CEC) and the Council of European Bishops' Conferences (CCEE), that formerly acted independently, took place at the Missionary Institute of Hendrik Kraemer situated near Leiden, the Netherlands.

The meeting of the Joint Committee was attended by the General Secretary of the CEC, Jean Fischer, while the duties of moderator were assumed by Dr. Jan Slomp (Reformed Church, the Netherlands).

From the Russian Orthodox Church, Archimandrite Avgustin, docent at the Leningrad Theological Academy, and several other members of the CEC "Islam in Europe" Commission, took part in the work of the Joint Committee.

After the official opening of the meeting the participants discussed the prospects of their future activities. The principal task of the "Islam in Europe" Committee is to improve relations and establish greater mutual understanding between Christians and Muslims in the countries of Western and Eastern Europe.

In this connection, the representatives of Churches, implementing their Christian mission in Western Europe, are faced with specific problems, considering the fact that the majority of foreign Muslim workers are living at present in West European countries (France, Great Britain, FRG—over two million people in each country; a lesser number are in other West European countries).

Dr. Jan van Veen, consultant of the "Islam in Europe" Committee (the Netherlands), dealt with the existing problems on the example of his own country. According to him a great number of children in Dutch schools are from Muslim families and in this connection there is difficulty in catechizing the pupils. Moreover, despite the fact that this major number of Muslims has been living in the Netherlands for almost twenty years now, the parish clergy do not yet have a clear-cut pastoral approach to mixed marriages. Neither is the knowledge of pastors always adequate about the specific features of Islam which hampers the work with parishioners who have concluded mixed (inter-religious) marriages. There is an acute need to organize courses in Islam for the clergy and laity and to raise the level of Islam study in higher educational institutions. The study of Islam at various levels is included in the curricula of 19 higher educational institutions in the Netherlands, seven of which are under the jurisdiction of the Roman Catholic Church. Approximately 220 thousand Muslims are living in the Netherlands today; they came from Turkey, Morocco,

Surinam, and are suffering greatly because of unemployment.

As a result of economic crises in a number of West European countries, including the Netherlands, the entry of immigrant workers was stopped several years ago. Laws have been enforced preventing their illegal entry.

Expecting reconsideration of their cases and hoping to escape expulsion from the Netherlands, about 200 Muslim workers have sought refuge in Christian churches of Amsterdam where they receive shelter, food, and clothes. In 1979 in the Netherlands, the Islam Information Committee was organized which is now helping the Muslim workers to solve problems connected with unemployment. All in all there are about 200 mosques in the Netherlands and places for worship in which the Muslims can gather together for prayer.

After hearing the report by Jan van Veen the participants divided into sections to discuss plans for the impending work. Then, during the general meeting, the members of each group delivered their remarks and wishes, which were taken into consideration by the leadership of the "Islam in Europe" Committee.

In the evening of January 15, the participants in the meeting got acquainted with the work of the missionary institute, its educational programmes and missionary projects in a number of countries of Asia, Africa and Latin America.

On January 16, the meeting continued. Each of the participants described in brief the state

of Christian-Muslim relationship in his own country.

The representative of the Russian Orthodox Church spoke of the constant cooperation of Christians and Muslims in our country in peacemaking, and mentioned the Orthodox-Muslim conversations held in 1982 in Leningrad and in 1983, in Tashkent. He expressed the hope that similar conversations would be held in the future too. In 1988, it will be 200 years since the establishment in Ufa (September 22, 1788) of the "Religious Assembly of the Mahommedan Law". The leadership of the Muslim Religious Board in Ufa is planning to mark the jubilee which may give a fresh impetus to the relationship between the representatives of the Russian Orthodox Church and the Muslim Religious Board of the European part of the Soviet Union and Siberia.

The regular meeting of the "Islam in Europe" Committee is planned to be held in the spring of 1989, in an East European country. Dr. Jan Slomp, Moderator of the Committee, proposed that the theme of the next meeting

be: "Comprehension of God by Christians and Muslims". The participants in the meeting also considered it expedient to discuss the problem of those holy places in Palestine which are objects of veneration for both Christians and Muslims.

When the meeting was over, the members of the Joint Committee went on a tour of ancient Leiden and its university. This city has been a part of the history of Russo-Dutch ecclesiastical ties since the 17th century.

In 1766, Martin Klevetsky, a pupil of the Slavonic-Greek-Latin Seminary in St. Petersburg, was sent to Leiden University to receive higher education. Upon his return to Russia in 1772, he became a teacher at his seminary. In the same year of 1766, Veniamin (Vasiliy) Bagryansky, a native of Moscow, was also sent to Leiden University where he studied philosophy, history, Hebrew, Greek and French. On returning to Russia he became a monk; in 1782 he was raised to the rank of archimandrite and then appointed rector of the Alek-

sandr Nevsky Seminary in St. Petersburg.

In assessing the results of the first meeting of the "Islam in Europe" Joint Committee, it should be noted that about half of its members were taking part in the discussion of the problem of Christian-Muslim relationship in Europe for the first time. The participants exchanged information which would help to consider objectively the process of Islam spreading in European countries. During its work it was noted that the function of the "Islam in Europe" Committee bore a coordinating character; and that the basic work of developing Christian-Muslim relations by members of the committee should be carried out in their own countries. The importance was repeatedly emphasized at the sessions of holding theoretical and practical Christian-Muslim conversations at the local level, as well as the necessity for timely preparing reports and issuing information bulletins which will help to get to know better the life and activities of Muslims in the countries of Eastern and Western Europe.

350th Anniversary of the Armenian Theological School Celebrated

With the blessing of His Holiness Vasken I, Supreme Patriarch and Catholicos of All Armenians, a Church Study Conference was held at the Echmiadzin Theological Academy in connection with the 350th anniversary of the founding of the theological academy in Echmiadzin. The conference, which lasted from March 14 to 16, 1988, was attended by the lecturers and students of the Echmiadzin Theological Academy and Seminary, representatives of the foreign communities under the jurisdiction of the Echmiadzin Catholicate, staff members of Armenian-studies centres, and also guests from

the Russian and Georgian Orthodox Churches.

In his opening address at the conference Archbishop Nerses Bozabalyan, Head of the Chancellery of the Echmiadzin Catholicate, touching upon the history of religious education in the bosom of the Armenian Apostolic Church, noted that the formation of the first theological school in Armenia was associated with the activity of the Catholicos St. Gregory the Illuminator (300-325), during whose ministry Christianity became the state religion. St. Gregory prepared his pupils for preaching the word of God among the Armenians. After the creation of

the Armenian alphabet, in 406, Catholicos Isaak the Great (387-439) and Archimandrite Mesrop Mashtots († 440) raised education at this school to a higher level.

When the Patriarchal See was moved from Echmiadzin to Dvin, in the 480s, it was thither that there was transferred the patriarchal school, which after many centuries of wanderings, returned after the Primatial See was moved from Sis (Western Armenia, now the territory of Turkey), to its original location, but regrettably, for only two years. Hard times then befell the Armenian people and its Church, and it was only in

the second quarter of the 17th century that the ray of enlightenment again began shining over Echmiadzin through the efforts of Movses Tatevatsi, an outstanding figure in the Armenian Apostolic Church.

The pre-history of the establishment of the theological school in Echmiadzin was reflected in the paper presented by Hieromonk Abraam Mkrtchyan, a staff member of the journal *Echmiadzin*. In his report he noted that in the 14th-15th centuries Tatev University and the Syunik schools—famous educational centres in Western Armenia and Cilicia—ceased to exist, and the schools that remained there were of only local importance. Furthermore, in the 16th-early 17th centuries the Turkish-Persian wars, an arena of which the Armenian lands were, led the country to economic dislocation and cultural decline.

In their efforts to counter the impending calamity, the finest sons of the Armenian people dedicated their lives to the cause of spiritual enlightenment and to the awakening of national consciousness and patriotism. They included Nerses Mokatsi, Melikset Vzhanetsi and Catholicos Movses Tatevatsi. Melikset Vzhanetsi was fated to live only eight months in Echmiadzin, but in this time he managed to pass on to his pupils so much knowledge that the historian Stepanos Dashtents wrote in admiration: "Over this short span Armenians were able to surpass the Greeks and the Latins in philosophy and theology." On his deathbed Melikset Vzhanetsi exhorted his pupils to dedicate their lives to the spiritual enlightenment of the people. And this behest was held aloft as a banner of the spiritual wealth of the people and is held aloft to this day by the graduates of the Echmiadzin Academy.

During the proceedings of the conference its guests were able to acquaint themselves with an ancient architectural monument which had directly to do with the pre-history of the resumption

of the activity of the Echmiadzin Theological School. On one of the days the conferees travelled north of Echmiadzin, to the spurs of Mt. Aragats, where the ancient town of Ashtarak is located. Five kilometres from it, up the river Kasakh, on the high bank the Ovannavank architectural complex—St. John's Monastery—is situated. This monastery includes a 4th-5th-century basilica, as well as a cross-shaped (in the plan) church crowned with a cupola erected from 1216 to 1221. It was at this monastery that Catholicos Movses Tatevatsi opened in 1629 the theological school, which was moved to Echmiadzin during the ministry of Catholicos Piliptos Akhbaketsi from 1637 to 1640. At present this is the grounds for holding the jubilee festivities of the 350th anniversary of the Echmiadzin Theological Academy from 1987 to 1990.

Among the teachers and graduates of the Echmiadzin school there are figures prominent in the Armenian Apostolic Church: Simeon Dzhugaetsi, Simeon Erevantsi, Stepannos Lekhatsi, Petros Kyutur, Archbishop Petros Berdumyants, Archimandrite Zazaria Gulaspyan, and Archimandrite Saak Amatuni, to name a few. The religious and theological activity of one of them, Petros Kyutur, was discussed in the paper presented by Hierodeacon Samvel Oganessian, a graduate of the Echmiadzin Theological Academy.

Archimandrite Petros Kyutur (c. 1680 [85]-1749) was an outstanding theologian of the Armenian Church. He was educated at the theological school and later taught theological disciplines there. He compiled a handbook on basic theology entitled *A Collection of Theology*. The work consists of 12 chapters, where a number of theological questions are examined, among them: definitions and names of God, vision of God, the nature and hierarchy of the angels, and eschatological concepts. The encyclopaedic nature of the *Collection* of Petros Kyutur is astonishing. It contains references to works of the ancient

philosophers Plato, Aristotle and Socrates, and the author used writings by such Christian authors as St. Augustine, Callistratus, Albert the Great, Secundus, St. Irenaeus of Lyons, Dionysius the Areopagite, St. Andrew of Crete, St. Epiphanius of Cyprus, Hesychius, Saak Partev, Grigor Narekatsi, Nerses Shnorali and Grigor Tatevatsi, to name a few.

This work is dwelled on at length in the report made by Hierodeacon Samvel Oganessian. He analyzed the content of this text-book from manuscript No. 173 of the Matenadaran (the Mesrop Mashots Institute of Ancient Manuscripts, Erevan). A study of *A Collection of Theology* sheds light on the theological thought and teaching methods at the Echmiadzin Theological School during a period in the history of the Armenian Church that has yet to be sufficiently investigated.

The 18th century was one of the most fruitful in terms of the creation of Armenian religious literature. A large number of manuscripts from this period have survived. One of the outstanding figures of this period was Archbishop Petros Berdumyants (1722-1787), who made an enormous contribution to the flourishing of the Echmiadzin Theological School during the year of the Catholicos-Patriarch Simeon Erevantsi (1763-1780). He was well known as a theologian, philosopher, hymnographer, and educator and religious and public figure.

The paper presented by Deacon Gevork Adzhapakhyan, the helper to the assistant rector of the Echmiadzin Theological Academy, dealt with the still relatively unknown years of the life of Archbishop Petros, especially his pedagogical activity in Echmiadzin from 1762 to 1772. The books written by him, including the interpretations of the books of Genesis, Job, the Song of Solomon, the Gospel parables, the Epistle of Paul the Apostle to the Ephesians, and the Revelation of St. John the Divine, as well as

the theological works *The Likeness of God* and *The Scales of Righteousness, An Interpretation of the Categories of Aristotle*, a text-book on logic, etc., were examined.

During the ministry of Catholics Simeon Erevantsi (1763-1780) the Echmiadzin Theological School was approaching its zenith. At that time new premises were built for the Theological school, and construction continued in the early 19th century as well. Aside from the theological school it was planned to establish a theological university for 200 students. This programme was partially implemented by Catholics Gevorg IV (1866-1882), who founded, in Echmiadzin in 1874, the higher theological seminary.

A figure prominent in the Armenian Church was Archbishop Abel Mkhitarants (1816-1876), whose works were discussed in the report made by Fr. Eznik Petrosyan, Doctor of Theology, the rector of the Echmiadzin Theological Academy. Archbishop Abel Mkhitarants was educated at the Echmiadzin Theological School, occupied executive posts in the administration of the Echmiadzin Catholicate, and repeatedly travelled abroad, where he was engaged in vigorous proselytizing activities for the purpose of preserving the national consciousness of the Armenian people.

Archbishop Abel Mkhitarants penned the first text-books in Modern Armenian; his main writings include such works as the two-volume *Text-book of the Christian Faith, A History of the Councils of the Armenian Church, An Apology of the Armenian Catholic and Apostolic Church*, and *A History of the Echmiadzin Catholicate* (1760-1870). This work is known only in manuscript form; unfortunately, to date only Volume 4 of this work, and also several chapters from Volumes 2 and 3 have been discovered. This work was a sort of continuation of the three-volume *History of the Armenians* by

the Mkhitarist* Mikael Chamchants, which covers the period up to 1763. As Fr. Eznik Petrosyan reported, at present the discovered part of the manuscript legacy of Archbishop Abel Mkhitarants has been prepared for publication.

The first half of the 19th century was a period in the history of the Armenian Church rich in events. In 1828 Eastern Armenia became part of the Russian Empire and the Armenian Church received a possibility for more regulated activity. This was a period of the spiritual creativity of many prominent Armenian hierarchs. The activity of one of them, Bishop Ioann Shakhkhatunyants, was analyzed in a report delivered by Fr. Iusik Lazaryan, a lecturer at the Echmiadzin Theological Academy and the rector of the church in Ashtarak.

Bishop Ioann Shakhkhatunyants (1799-1849) studied in Echmiadzin in 1814-1816, and then continued his schooling in Constantinople over the next ten years. In 1826 he resettled in Echmiadzin, where he occupied different posts, including that of rector of the seminary. From 1828 to 1832 he took efforts to set up a monastic community on Lake Sevan, in which it was planned to found a school to train personnel for cultural work and preaching. The theological works of Bishop Ioann were worthily assessed in Russian scholarly circles; in 1842 he was elected a corresponding member of Kazan University.

Bishop Ioann maintained a correspondence with the eminent Russian linguist and Orientalist Academician M. Brossé (1802-1880), who published over 200 works by Armenian and Georgian historians and chroniclers, as well as notes and studies, which were issued in French. At the request of Academi-

cian Brossé, Bishop Ioann put out a catalogue of the Armenian manuscripts in the Echmiadzin Library. The main work of Bishop Ioann Shakhkhatunyants is *A Study of Holy Echmiadzin and the Five Provinces of Ararat*, in two volumes.

The paper presented by Archimandrite Khazhak Parsamyan Master of Theology, a representative of the Armenian community of New York, generated keen interest among the conferees. Engaging in research at the Pontifical Oriental Institute in Rome, Italy, for a number of years, Archimandrite Khazhak focused on the aspects of the history of the Armenian Apostolic Church which are associated with the Echmiadzin Theological Academy. In his report at the conference he described in detail the activity of Archimandrite Saak Amatuni and his contribution to the study of the liturgics of the Armenian Church.

From 1874 Archimandrite Saak Amatuni spent many years as rector of the Echmiadzin Theological School. The talent of the outstanding Armenian composer Archimandrite Komitas (1869-1935) developed under his spiritual guidance. Armenian hymns—sharakans—evoked particular interest in Saak Amatuni. Aside from canonical sharakans, which had long been in liturgical use in the Armenian Church, Archimandrite Saak studied sharakans that were not part of the religious choral canon. In 1911 he published in Echmiadzin a collection entitled *Old and New Non-Canonical Sharakans*. He also penned a number of liturgical works, such as "An Interpretation of the Liturgies of Stefanos of Syuni († 735)", which was published in 1915-1917 in the journal *Ararat* and in a separate publication in Echmiadzin in 1917, and also *An Interpretation of the Divine Services of Khosrov Andzevatsi (10th Century)* and *An Interpretation of the Divine Services of Movses Erznkatsii (14th Century)* (in manuscript). Approximately one-tenth of the

* Mkhitarists — a congregation of the Armenian Church. It was founded in 1717 near Venice and has promoted the development of Armenian studies. It is a proponent of Vatican influence in the Middle East.—Ed.

theological legacy of Archimandrite Saak Amatuni has been published: the rest of his works are in the Matenadaran Library and are awaiting investigation.

Some of the papers presented at the conference in Echmiadzin were devoted to a survey of the history of individual disciplines taught at the Armenian theological schools. Thus, the report delivered by Archimandrite Parkev Martirosyan, a lecturer at the Echmiadzin Theological Academy and the father superior of the Monastery of St. Ripsime the Martyress (Echmiadzin), dealt with the correlation between philosophy and theology in the early Christian period. The speaker also touched upon the history of the translation of philosophical works from the Greek into Armenian, beginning in the 5th-6th centuries, by Armenian theologians. The commentary to these works is generating the interest of Armenian theologians in questions of gnoseology and logic. The report shows how this tradition continued in subsequent centuries. The speaker examined the history of the appearance of new textbooks on logic and philosophy at the Echmiadzin Theological School in the 17th-18th centuries. He ultimately draws the conclusion that philosophical disciplines should be included in the syllabus of the theological schools to keep the students apprised of the latest achievements in philosophy to enable them to preach the word of God successfully.

Holy Scripture, which was translated into Armenian, was the first "text-book" in the initial period of the history of religious education in Armenia. For many centuries Armenian Christians copied the Bible by hand. The translation of the Armenian original of the Bible was printed for the first time in 1666 on the initiative of the Echmiadzin Catholicate, by Voskan Erevantsi, in Amsterdam, as was pointed out in the paper by Levon Ter-Petrosyan, D. Sc. Philol. (Matenadaran). Subsequently publications

of the Bible were also issued abroad, in Armenian colonies.

Translation of the Bible from Early Armenian into Modern Armenian and the creation of a critical text began in the latter half of the 19th century at the initiative of Catholicos Gevorg IV (1866-1882) and Mkrtich I (1892-1907). A notable contribution to this endeavour was made by the prominent Armenian writer Perch Proshyan, who considered the translation of the Gospels to be the priority in his proselytizing work, which he successfully effected. The manuscripts of his translations are kept at the Matenadaran.

In the late 19th century the creation of a critical text of the Bible was entrusted, with the blessing of Catholicos Mkrtich I, to the eminent theologian, Bishop Karapet Ter-Mkrtichyan. The first critical text, which covered 24 chapters of Genesis, was published in 1902. Regrettably, Bishop Karapet was unable to finish his translation of the Gospels and the creation of the critical text. At present the Echmiadzin Catholicate is concluding the preparations for the publication of a printed critical text of Holy Scripture in Modern Armenian with energetic assistance from Soviet and foreign Armenian-language scholars.

The history of Armenian-Georgian ecclesiastical and literary ties in the 18th century was the topic of the paper by Vladimir Sabiashvili, a lecturer at the Mtskheta Theological Seminary (Georgian Orthodox Church). The eminent Georgian scholar, philosopher and public and Church figure Catholicos-Patriarch Antony I of All Georgia (1720-1788) was an outstanding figure of that time. He was engaged in vigorous scholarly, political and religious activities.

In his literary work Patriarch Antony I focused primarily on translations from Armenian. His translations, which have the Armenian originals, were more often than not done in cooperation with an Armenian, Filipp Kaitmazashvili, who knew Armenian

and Georgian well and was considered, according to his contemporaries, "a highly educated philosopher".

Patriarch Antony I and Filipp co-authored the translations of numerous works, including those by Armenian authors, such as Simeon Dzhugaetsi (Dzhulfeli) (*A Brief Dialectic*), Mkhitar Sebastatsi (*Grammar and Rhetoric*) and Grigoriy Narekatsi (*Praise and Admiration of the Mother of God*), to name a few. Of the collaborators of Patriarch Antony I we know of another Armenian—Zakhariy Madinashvili, an expert in philosophy and theology. Patriarch Antony I and his school became involved in the translation of works the necessity for which was conditioned by the needs of Georgian literature. This was of enormous importance for the further development of 18th-century Georgian theological thought. The translating activities of Patriarch Antony I and his associates served to strengthen Armenian-Georgian ties, which was to the benefit of the Church of Christ.

The Armenian Apostolic Church has long had close links with the Russian Orthodox Church and her theological schools, Archimandrite Avgustin, a docent at the Leningrad Theological Academy, pointed out in his report. Particularly close ties with representatives of the Armenian Church were maintained and developed by Archimandrite, later Bishop Porfiriy Uspensky (1804-1885), a graduate of the St. Petersburg Theological Academy. A great contribution to the study of the convergence of the Russian Orthodox and the Armenian Apostolic Churches was made by writings of professors of the St. Petersburg Theological Academy, I. Troitsky and V. Bolotov, to name just two.

In concluding this survey of the history of the Echmiadzin theological schools, we should also mention the recent period of their activity. As was pointed out in the speech by the rector of the Echmiadzin Academy,

Fr. Eznik Petrosyan, this theological school was forced to close its doors in 1917, during World War I, and during the years of genocide against the Armenians. Since 1920 a new era was ushered in for Armenia: the republic started to cure its wounds. In 1926 the Echmiadzin Catholicate was granted the right to open the theological school, but due to financial difficulties the opening was postponed two decades.

The Echmiadzin Theological School was opened only in 1945, immediately after the end of the Great Patriotic War, with the blessing of Catholicos Gevorg VI (1945-1954). The reopened theological school with a six-course of studies (three-year seminary and three-year academy) turned out in 1951 its first nine graduates, who defended their graduation theses with honours. To date the Echmiadzin Theological Academy has 117 diplomaed graduates, and also hundreds of clergymen who have graduated from the seminary. Today some 40 students are enrolled at the Echmiadzin theological schools, a number of them from foreign countries: Argentina, Brazil, Egypt, Iran, Iraq, Lebanon, Romania, Syria and the USA. Members of Armenian communities from France and India are also among the graduates of the academy.

For three days the conferees acquainted themselves with the papers which dealt with different aspects of the history of the Armenian Apostolic Church and her theological schools in Echmiadzin. The presentation of a paper would be followed by a lively discussion, which attested to the enormous interest in the topic of this symposium of ecclesiastical history. The assembly was addressed briefly by Pailak Aintapyan, D. Sc. Philol. (Matenadaran) and Ervand Melkonyan, Cand. Sc. Philol., editor of the journal *Echmiadzin*, who graduated from the Armenian theological academy in Lebanon. (Beirut, Cilician Catholicate).

In his speech at the closing of the conference Bishop Grigoris Buniatyan, head of the Diocese

of the Armenian Apostolic Church in Argentina and former rector of the Echmiadzin Theological Academy (from 1978 to 1980), expressed gratitude to its organizers and also to all the participants and guests of this symposium. Then Bishop Georg Seiradaryan, head of the Diocese of the Armenian Church in Georgia, bestowed his archpastoral blessing upon the assembly following the saying of *Our Father*.

At the conclusion of the conference proceedings the representatives of the Russian and Georgian Orthodox Churches were received by His Holiness Supreme Patriarch and Catholicos Vasken I of All Armenians in his residence, after which they visited a number of churches and monasteries of the Armenian Church. It will be noted that the rectors and fathers superior of some of them were students of the first graduating class of the Echmiadzin Theological Academy: Archpriest Ruben Martirosyan, rector of the Church of St. Sarkis (Sergius) in Erevan; Archpriest Gurgun Muradyan, father superior of the Khor-Virap Monastery (of St. Gregory the Illuminator), and Archpriest Egishe Sarkisyan, father superior of the Gegard Monastery (of The Holy Spear). All of them recalled with warmth their stay at the Moscow Theological Academy in 1951-1952, where they had been sent to continue their studies with the blessing of His Holiness Supreme Patriarch and Catholicos Gevorg VI.

During the proceedings of the conference its organizers reported that in the immediate future it is planned to hold two more such meetings at which a number of topics dealing with the history of the Echmiadzin theological schools throughout the 350 years of their existence are to be examined. The second of these conferences is scheduled for 1990, when the office of preparation of holy chrism is to be performed in Echmiadzin. In keeping with the established tradition, numerous guests—representatives of foreign Armenian communities,

and also guests from a number of Local Orthodox Churches—are being invited to attend this office, which is conducted every seven years. The intention to time the final jubilee conference to coincide with this major event will promote broader involvement in its proceedings on the part of members of the religious and scholarly communities both from this country and from abroad.

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Aesthetics of St. Iosif of Volokolamsk

St. Iosif of Volokolamsk continued worthily the spiritual tradition bequeathed by St. Sergiy of Radonezh and his disciples. After overcoming the outside enemy, during the Mongol-Tatar domination, Russia came face to face with another perfidious and refined enemy which had crept in. St. Iosif's life's work was to make monasticism an active force in the building up of a centralized government, to extend education to all strata of the population, to raise the general level of morality through spiritual experience and the rules of Church life, and to rebuff the heresy which had encroached on the very essence and spirit of the Russian Church.

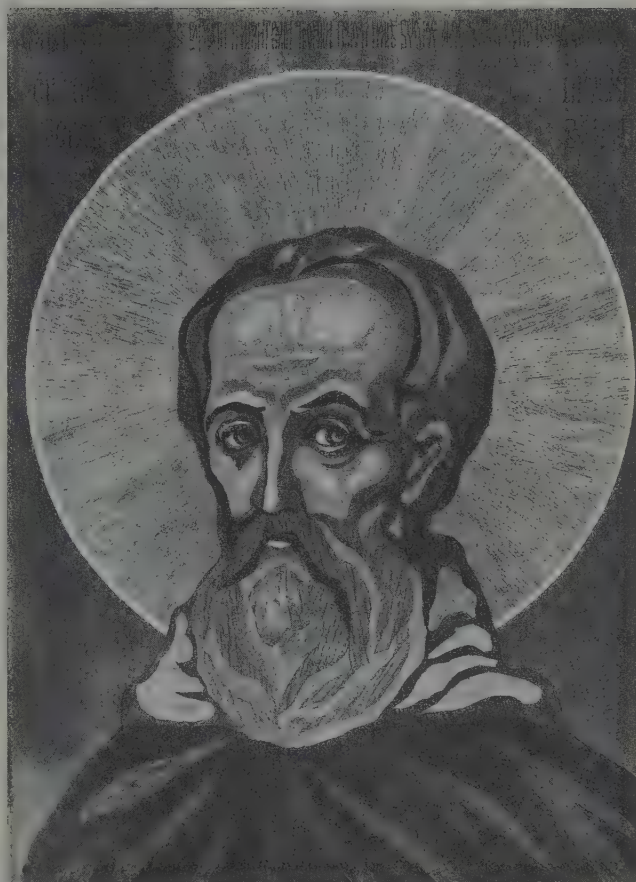
The aim of this article is to elucidate for what kind of values the saint had struggled and what he saw in the simplicity of ecclesiastical rites, in the icons of St. Andrei Rublev and Dionisiy, and in monastic rule — the things, without which Russian culture is inconceivable. That is why the question dealt with will be the aesthetic views of St. Iosif of Volokolamsk.

The study of Russian spiritual tradition in all its aspects is a vital task of enormous theological and cultural importance. Today, when the Russian Orthodox Church has solemnly celebrated her millenary, it is especially opportune to glance back over the path traversed, to realize deeper one's religious vocation and to contribute one's mite to commemorate the great ascetics of the Russian land.

Is it right to raise the question of the aesthetics of St. Iosif of Volokolamsk? Can one speak in general of aesthetics in connection with Old Russia?

Not a few difficulties arise in elucidating these questions because of the existing rift between modern world outlook and the fundamental intuitions which are religious by nature. The trouble is, that secular aesthetic categories, worked out and tested, as a rule, in the world of Western Renaissance and post-Renaissance culture, being torn out of their spiritual context lack vital energies and may be applied in the sphere of mediaeval culture with essential reservations.

Indeed, entire historical periods, from which we inherited masterpieces of world culture, testify unquestionably to the fact that culture is closely connected with cultus, and that its fundamental creative elements are sacred in character. The highest achievements of mankind in the realm of aesthetics, the intransient images and models of the beautiful, owe their origin to spiritual search and religious inspiration. Archpriest Sergiy Bulgakov notes aptly: "Art from the crad-



St. Iosif of Volokolamsk

le is swaddled in prayer and veneration. And in those times, when the new European 'economic man' was not yet born, humanity, itself living in hovels, erected magnificent temples to its gods, in contrast to the present age when it knows how to build hotels and railway stations, but knows little of how to build sanctuaries" (16, pp. 379-380).

From the very beginning, Russian spirituality has been intent on beauty. Even in choosing the faith, preference was given to Orthodoxy because of the beauty of its rites: "For we cannot forget that beauty, and just as a man who has tasted the sweet thing rejects the bitter, so too we cannot now abide as we are (e. i. in paganism)" (12, p. 68).

It is not surprising, however, that in Russia there has not risen any specific teaching on the beautiful:

when the ontological depth is rooted in vital feelings, the concept of the aesthetic is not isolated from other concepts, but is revealed in them.

For the man of Old Russia, beauty revealed wisely was the basis of moral world order. If all of life, all God's creation, is permeated with beauty, then beauty cannot be merely subjective and a matter of taste, cannot have anything in common in its ontological essence with the mask, with fraud and enchantment and does not need ornamentation. It is truly spiritual and signifies God's presence in the world.

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness (Gen. 1. 3-4). Thus, in the very beginning of the Bible, harmoniously and beautifully, good appeared, as a result of God's first touch to the invisible and unorganized earth. The Slavonic text follows literally the Greek Septuagint, and the Slavonic word *dobrota* (goodness) signifies beauty as sublime harmony. St. Basil the Great defines it precisely thus: "Beauty differs from goodness. We call beautiful that which in time has reached full maturity. Thus, beautiful is wheat when it is ready for harvest... Whereas goodness is harmony in the composition of members producing attractiveness... surpassing all human understanding and power, and contemplable only by the mind. His disciples, to whom He expounded the parables when they were alone, cognized His goodness. Peter and the Sons of Thunder saw His goodness on the mount, the goodness that was brighter than the light of the sun" (4, 326). Perhaps, *Philokalia*, in Russian *Dobrotolyubie*, should be translated rather as "love for the beautiful," for asceticism is an art of realization of Christian perfection, it gives the world unattainable spiritual beauty.

Thus, the first image of beauty is light; if we attempt to characterize Orthodox aesthetics in one word, it should be called "aesthetics of light."

Light, which St. Gregory of Nyssa connected with the appearance of the Lord to Moses on Mount Sinai, shone on the very spot where God gave the Law. In the famous Sinai monastery, founded by Justinian in A. D. 527, the apses of the Cathedral of St. Catherine, were decorated with frescoes of the Transfiguration of the Lord. The hesychasts yearned to acquire in their hearts "the light of the world to come," which was anticipated on Sinai and shone forth on Mount Tabor. One of the most famous hegumens of the Sinai monastery was St. John Climacus. His celebrated "Ladder of Paradise" was St. Iosif's reference book since his youth. It is in Slavonic countries that the influence of St. Gregory of Sinai, who brought to Holy Mount Athos, in the 14th century, the practice of the prayer of the heart, is especially great. A study of the spiritual heritage of St. Gregory of Sinai, and the monastic traditions of Russia going back to him, will help to explain the essence of the religio-aesthetic views of St. Iosif of Volokolamsk.

Of great interest in this context is the question of

the correlation of hesychasm and the Palaeologus art particularly Old Russian iconography of mid-14th and early-15th centuries.

A modern scholar justly considers that concrete forms of hesychastic influence on painting remain insufficiently elucidated.*

Examining this question, Archpriest John Meyendorff, an eminent modern theologian, draws attention to the specificity of Eastern Christian Orthodox art, the development of which, in his opinion, is unthinkable outside the religious and theological views of the creators, customers and users. These views which were notable for their exceptional integrity, united thought, art, belief and aesthetics. "Unthinkable was the division of aesthetics and personal convictions..." stresses Archpriest John Meyendorff. "An important element of this worldview was the theology of the image, or icons, inherited from the iconoclastic controversies of the 8th-9th centuries and based on the most important point in Christian teaching: the Divine Logos made Man became visible, that is, became depictable, without ceasing to be transcendental. This basic position determined the essence of the image and the task of the painter; it demanded from the latter 'speculation in colours'" (14, p. 300). However, the aesthetic and theological integrity of Byzantine culture, particularly in art, hardly admitted "diversity of styles", about which Father John Meyendorff writes further on in his attempt to stretch the framework of this tradition too widely (right up to the works of French impressionists). Aestheticism, of course, was a characteristic feature of hesychasm. This was precisely why Byzantine icon-painting adhered so strictly to the canons, which found wonderfully harmonious embodiment in Russia in the works of brilliant icon painters such as Feofan the Greek, St. Andrei Rublev, and Dionisiy.

By criticizing in principle the iconoclastic heresy and confirming as an ideal of Orthodox art the transfiguration (not obliteration or disparagement) of the flesh, St. Iosif of Volokolamsk affirmed the Orthodox foundation of aesthetics.

It should be mentioned that the Orthodox conception of iconographic styles is more theological than aesthetic. Because in distinction to painting the icon, depicting one or another historical figure, does not transmit the transient, but the eternal meaning and lifts us, worshippers, to another spiritual dimension.

We know that St. Iosif of Volokolamsk regarded with interest the works of the great Russian icon-painters — Feofan the Greek, St. Andrei Rublev and Dionisiy, and appreciated them highly (2, p. 212).

The *Life* of the saint compiled by Bishop Savva of Krutitsy informs us that "skilful painters came to him to be vested in monastic garbs" (17, p. 27). It also says in the *Life* that among the assistants of Dionisiy, who had painted the frescoes in the Dormition Cathed-

*I. Medvedev. *Mistra. Ocherki istorii i kultury pozdnevizantiiskogo goroda* (Essays on the History and Culture of a Late-Byzantine City). Leningrad, 1973, p. 136.

al of the Volokolamsk monastery, there were two nephews of St. Iosif — Dosifei and Vassian.

N. Goleizovsky in his study of the "Letter to an iconographer" written by St. Iosif, stresses: "Iosif who devoted exceptional attention to the idea, meaning, and didactic function of art, could not bypass the 'aesthetic' problems touched upon in the works of Nil of the Sora, and possibly of other trans-Volga artists" (15, p. 223).

The "Letter to an Iconographer" actually contains an entire code of aesthetic instructions which, in distinction to the paltry regulations of the Council of the Hundred Chapters, allows the iconographer to create in spiritual freedom, not only adhering to the canons but also following his own inspiration. Thus, for example, in the first part of the "Letter" he affirms that an iconographer should "...create images and likenesses... for the sake of which he must rise to God in his mind."

The second part analyzes the specifics of icons and their perception and gives an instruction of "how and for the sake of what should Christians venerate and revere divine icons."

N. Goleizovsky considers that the artistic method of Dionisiy was formed under the influence of St. Andrei Rublev's method; the latter is characterized by St. Iosif of Volokolamsk in his "Reply to the inquisitive." Like St. Iosif (and perhaps not without his influence), Dionisiy uses in his work the theoretical deductions of hesychasts, above all the teaching on the prayer of the heart (15, p. 237).

As is known, under the influence of the prayer of the heart, whose prerequisite is the overcoming of thoughts and their outward manifestations, the forms of asceticism in 15th century Russia changed a great deal.

Both St. Iosif and St. Nil of the Sora equally adhered to hesychasm, although the former held to cenobitism while the latter preferred the skete life. The icons of Dionisiy, a modern scholar considers, illustrate graphically the principles of hesychasm: "The movements of the figures are slowed down, each is fixed with a hardly discernible incline or gesture, most often with the gesture of the hand, which determines the vital purport of the composition; their expressions are tranquil, serious, and tender" (15, p. 238).

Let us recall that St. Iosif of Volokolamsk advised monks to be moderate even in their movements and to step quietly, while St. Nil of the Sora, demanded not only that the outer aspect but even the glance of a monk be meek and tender (18, p. 48). The dependence of Dionisiy in this sense is obvious.

The figures of saints, N. Goleizovsky justly notes, are treated by Dionisiy as types of ideal monastic mentors, who have attained deep spiritual self-discipline, goodness, humility, wisdom, and perspicacity, and all these qualities shine in their introspective gazes... Thus we may conclude that Dionisiy had embodied in his work the concept of the aesthetic ideal, as expressed by St. Iosif of Volokolamsk in his "Letter to an Iconographer," and actually realized his theoretic

views on the educational, spiritual, and aesthetic functions of art.

In the understanding of Orthodox tradition every image, object and event is rooted in existence itself, taken outside the limitations of time and space, in the "natural unity of creatures," and "the genuine reality of creatures as such" (5, p. 74). Signifying the untemporal and unspatial invariable reality, the canon became the structural principle of Orthodox culture; its determining characteristic being canonicity and deep reverse perspective which does not accept or recognize illusionism of subjective estrangement from God the Source of all being. Canonicity is founded on the inscrutability of the prototype as given in the Revelation. The relationship of the prototype and the image may seem close to the relation between an idea and thing in Platonic philosophy. St. Iosif of Volokolamsk says: "And from this material form our mind and thought rises to the Divine desire and love: it is not the thing that is revered but the form and sight of Divine Beauty" (1, p. 157), "with innumerable desires and immeasurable love raising the spirit to this prototypical and inscrutable likeness," "for the iconoduly is transferred to the prototype" (1, p. 131).

Reverence, veneration and adoration and not merely cognition as it was with Plato and his followers. It is the "flight of the mind and thought" moved by "innumerable desires and immeasurable love," by the energies of the prototype transferred to the image, the energy of the highest, which can be transmitted to the lower types of being, that, according to the teaching of St. Gregory Palamas, is the eternal energy of the essence of God, differing from essence itself but indivisible from it. Thus, it is proper to bow to a man inasmuch as in him is the image of God; taught by St. Iosif of Volokolamsk (1, p. 175).

The rejection of iconoduly on the basis of the fact, that the Godhead cannot be depicted, is in essence the denial of the Incarnation, of the very possibility of deified Nature permeated with Divine Energies, and consequently a denial of the salvation of man. Thus, indissolubly bound together are the teachings about the uncoalesced and undivided two natures of Christ, iconoduly, and the uncreated light of Tabor, all rooted in the pre-eternal mystery of the Divine Economy.

Canonicity presupposes contemplative profundity, and concentration on one thing and not a chasing after new things, so characteristic of secular European consciousness. Canonicity is manifest in all hierarchal levels of Orthodox cultural life, revealing their basic oneness, and openness in love, which is "action of God in me and me in God" (6, p. 75):

— in the ritual and, at the same time, simplicity of the spiritually illumined life;

— in irreproachable observance of the Rule;

— in liturgicity of the divine service canon;

— in the structure of a church;

— in reverential attitude to the words of Scripture

and endeavour not to deviate from them even in expressing one's thoughts;

- in icon-painting;
- in the solidity of spiritual life.

The consciousness of the hierarchic and antinomic nature of life does not allow chaotic roaming of thoughts and feelings, demanding constant spiritual concentration and sobriety.

"Many things in Scripture," writes St. Iosif of Volokolamsk, "seem to contradict one another, sometimes they are said to be one thing and sometimes another. This is because we lack sense, are surfeited, or proud: for the words of the holy men do not change, but we carnal beings do not understand spiritual speculation; one of the saints says: carnal speculators comprehend Divine Scripture not by the will of the Holy Spirit, but by their own carnal will. Therefore, let us advance in this with fear of God and delve with humility into Holy Scripture" (1, p. 110), "with humility and much labour, with the advice of experts, endeavour in deeds and not in words, and seek not mysteries in the Holy Scripture, for that would be beastly" (1, p. 215).

St. Iosif of Volokolamsk says of the Baptism of Russ: "The All-Seeing Eye looked down upon him [Prince Vladimir], and illumined him with Divine Baptism, and he became the son of Light" (1, p. 3). How can we not recall here the verse about the creation of light from the Bible cited above? If we do, the statement of St. Iosif, seemingly rhetoric, will acquire genuine theological profundity. Just as light was created on the first day, so too man must first be illumined by Divine Light, that is why the Sacrament of Baptism is also called the Sacrament of Illumination because it gives "the primary light and is the beginning of all types of divine illumination" (St. Dionysius the Areopagite; cited from 7, p. 97). And as though upon the primary light, the Lord looks down upon Prince St. Vladimir, Equal to the Apostles, seeing in his Baptism the beginning of the creation of Holy Russia. Thus, the creation of Holy Russia is boldly compared to the creation of the world. In contradistinction to the positivistic historians of the end of the last century, such as E. Golubinsky, St. Iosif of Volokolamsk saw in the beginning of the history of the Russian Church, not impenetrable darkness, but the primary light (Prince Vladimir, the son of light), which is the basis of spiritual division: *God divided the light from the darkness* (Gen. 1. 4).

Of extreme importance is the fact that for St. Iosif of Volokolamsk the ontological unity of any process of God's creation was immutable; being eternal it continues to be and is constantly taking place; in essence, it is one, just as one and unrepeatable is Divine Liturgy, the Eucharist, which is accomplished in the mystery of the Economy of Salvation of the world and man.

It is not by chance, therefore, that it is to the Volokolamsk Monastery that several icons belonged on Hexaameron, not a very frequent subject in Russia, painted by famous Dionisiy who is the most probable addressee of the "Letter to an Iconographer" written by St. Iosif of Volokolamsk.

Scholars have often been critical of St. Iosif for being more concerned for external appearance, for lack of attention to the inner spiritual life, for pietism according to the rule. At the same time they overlooked the fact that the Rule of St. Iosif was intended for a big cenobitic monastery where there was no lack of religious literature. It says of the Volokolamsk Monastery of St. Iosif that it looked indeed like an educational institution or a school, in the philosophic sense. It was really an ancient academy.

One should always take into account the purpose of a text. When St. Iosif wrote in his "Reply to the Inquisitive and Narrative in Brief of the Holy Father Who Lived in Monasteries of the Land of Russia" from the words of Staretz Spiridon of the Trinity Monastery, the story of Daniil Cherny and of his disciple St. Andrei Rublev, the predominant object of his attention was their spiritual life, and not in the least external details, were it a biography, names of icons or their artistic attributes.

It was characteristic of icon-painters "never to practice the earthly, but in mind and thought to rise to the incorporeal and Divine Light; as for the sensual eye, it should always be elevated from the things painted in colours to the icons of our Lord Christ and His Most Pure Mother, and all the saints. When they "are sitting in their seats, in front of the divine and honourable icons, they become filled with divine joy and radiance" (8, p. 12).

Hardly can it be said, however, as A. Kartashev states: "making them be at his beck and call was what he (St. Iosif) yearned for" (19, p. 407). To refute this it is sufficient to read attentively St. Iosif's order of procedure of "How It Befits in a Monastery to Approach a Brother": "First upon rising in thy cell pray to God saying: 'O Lord Jesus Christ, Son of God, have mercy upon us and save us, and my brother [N.], by his prayers have mercy upon him, a sinner, and save us, and make us understand according to Thy holy will and as Thou wishest, order our going aright.'

"Then proceed on thy way; at some distance from the cell of the brother upon whom thou art calling, make a cough, so that thy brother might hear thee and know that thou art coming; if thou goest to his cell unexpectedly, approaching the cell cough also, then move to the window quietly and recite the Jesus Prayer in a moderate tone. If thy brother does not respond, then after a while say the prayer louder. If he does not yet reply, knock with thy fingers on the window of his cell, but in such a way that thy brother will understand thy urgent need for the sake of God. Then stand a while and repeat the prayer louder still, but not immoderately so. If he refuses, however, to hear and answer thee, then leave him. And even if thy brother is in the cell do not call on him; moreover, do not attempt again and do not knock."

"As for the brother in the cell, it is proper for him to respond quietly to the brother calling, after the first or second prayer; then to open the window of his cell so that not all his face is revealed, and regarding

him modestly to ask: 'Why, master, hast thou come to us?' If the brother calling has reason he will say to him: 'I have business, master, with thy holy self, let me, therefore, to enter thy cell.' He will then admit him if convenient, to the vestibule of his cell" (2, pp. 320-321).

This excerpt does not at all testify to formal piety, but a wonderful and harmonious combination of the inner and outer acts — the prayer of the heart and ethics. How akin this stern beauty is to marvellous music, inherent in the paintings of Dionisiy, achieving at times mathematical accuracy, and revealing perfect spiritual reality. It is not for nothing that the Volokolamsk monastery, even in the lifetime of St. Iosif became, in essence the second, after Moscow, centre of culture and art in Russia. The inventory taken in the monastery in 1545 contains a prevalent majority of names of iconographers preserved since that time (10, p. 42).

Church divine service was the highest form of beauty for St. Iosif: "The Church has become rooted even more than the skies; it would be easier for the sun to fade than for the Church to become obscure... Nothing so rejoices the order of our lives as the beauty of the Church. In the Church the sad find joy; in the Church the labourers find rest; in the Church the persecuted find refuge. The Church stops battles, pacifies storms, exorcises demons, heals the sick, averts disasters, consolidates tottering cities, opens heavenly gates, and cuts the bonds of death; delivers from sores sent from above or slander from men, and gives repose" (1, p. 193).

St. Iosif of Volokolamsk is truly inexhaustible in finding words for glorification: "O Holy Spirit the Light, True and Life-Giving God, perfect and consubstantial with the Father and the Son, Almighty, Sovereign of all, blessing all, having dominion and possession, reigning, the Lord without beginning, invisible, inaccessible, unsearched, unuttered; Who hast created reasonable and sensual creatures with the Father and the Son, proceeding from the Father, but not the Son" (1, p. 182). The dogmatic confession becomes in him an exultant hymn, because "it puts much light into the soul through God's protection, and like some kind of the rays sent by God enter into the mind of a worshipper. The prayerful light is like unto the light of a lamp" (1, p. 191). "It is seemly to stand before God with fear and trepidation and an abstinent and vigilant soul. As an archer who wants to shoot an arrow straight, first takes a stand and aims.... So too, if thou desirest to shoot the Evil One in the head, thou must first see to the purity of thy feelings and to the state of thy thoughts, and then shoot thy arrow of pure prayer straight at the Devil" (1, p. 190).

Without forgetting external acts, the harmonious beauty of God's Creation, Scripture, divine service, and the iconostasis, St. Iosif of Volokolamsk was severely against ornamentations, seeing in them not attraction to beauty, but pride and love of money: "Any kind ...of ornamentation is alien to the sacerdotal and monastic image... Therefore, exert all thy strength to turn away

from love of money, the adornment of clothes, partiality to things in general; do not have all these and never have any desire to have them" (2, pp. 306-307).

What is the radical difference between beauty and adornment? To know this it is important to hear St. Iosif's argument which contains an interpretation of the Mosaic Law, which often defeated the iconoclasts: "*Thou shalt not make any likeness of any thing...* (Exod. 20. 4). See what it says: *any likeness of any thing...* as the Greeks created the likenesses of wise men, fornicators and murderers, beasts, birds, and reptiles, making idols and calling them gods, worshipped them.... *Thou shalt not make any likeness of any thing. Thou shalt not bow down thyself to them, nor serve them* (Exod. 20. 5), that is, except the worthy. If a worthy likeness is made, to the honour and glory of God, it is not a sin" (1, 134). Thus genuine beauty presupposes worthiness of the prototype: "The prototypes of divine icons are holy and honourable, but idolatrous prototypes are vile, unclean and inventions of the demons" (1, p. 151).

"What is horrible is that beauty is not only an awesome but a mysterious thing. It is where the Devil and God are locked in struggle, with man's heart as the battlefield," a hero of F. Dostoevsky, ponders centuries later. It appears that the "Letter to an Iconographer," written by St. Iosif of Volokolamsk, was addressed exactly to him when the question concerns the "art of arts." The saint's instruction sounds, indeed, like a prescription for a medicine: "A pious monk, who desired to heal his sins in this corruptible age, went to see a great and spiritual physician and asked: 'Hast thou medicines to cure sins?' The physician replied: 'Yes, honourable father.' And the monk asked: 'What are the medicines?' The physician told him: 'Climb up the hill, that is to say, go to the wilderness, take the spiritual root—poverty and suffering for Christ's sake, and gather for thyself leaves—hunger and thirst; then take the myrrh of Lebanon—humility and fear of God, and another, Indian myrrh—chastity and purity, and the myrrh of Syria—ministering to the sick, and the fervent prayers that may rise from them. Grind them all together in the mortar of obedience, sift them through a sieve—thy pure and good life, then put them in a clean vessel within thee, and pour over them the water of spiritual love; then light the flame of divine desire under the vessel of thy heart, and when they are boiled thoroughly, take a spoon—thy quietness and silence, and taste them spiritually, and thou shalt never come back all the days of thy life" (3, pp. 324-325).

When the creation was completed the Lord called it, as we know from the Bible, *very good* (extremely beautiful). After the Fall the whole world, the entire God-created cosmos, suffered ontological decay. The ideal of Orthodoxy and its purpose is the restoration of fallen Creation to its former beauty and undamaged state, the transfiguration of the cosmos and creatures, victory over sin and death, "a new heaven and a new earth." That is why the aesthetics of

Orthodoxy should be considered as the aesthetics of transfiguration," "the aesthetics of deification." From this it is clear why Orthodox asceticism had earned the lofty name of "art of arts." The summit of creation was man, the crown of the transfiguration will be the new life, life in the Spirit, theosis, the restoration of man to the image and likeness of God, the accomplishment of the mystery of the Economy of the Kingdom of God.

Prof. Leonid Uspensky, who died not long ago in Paris, writes in his book, *Theology of the Icon* (N. Y., 1978) that the beauty expressed in the icon is spiritual purity, inner beauty, the beauty of the communion of the earth with Heaven. The icon transmits exactly such beauty—the beauty of sanctity, likeness of God attained by man. By means inherent in it, the icon transmits that action of grace which, according to St. Gregory Palamas, 'seems to paint in us, in the image of God, the likeness of God' so that we become transfigured in His likeness.

The aesthetics of St. Iosif of Volokolamsk, just as the aesthetics of all mediaeval Russia, has served the loftiest goal that can be placed before art.

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Metropolitan PITIRIM
of Volokolamsk and Yuriev

A Watered Wool — the Mother of All the Universe

For the 120th Anniversary of the Chernigov Icon of the Mother of God

Come, all ye nations, all tribes and races of men, of all ages, of all dignities, and let us celebrate joyously together the joy of the Universe, the Feast of the Nativity of the Blessed Virgin.¹

"O Ever Virgin Mary, adorned and ever blessed by all, unencompassable Temple of God, the receiver of the Holy Spirit, the Gate to the Kingdom of Heaven, and the Mother of All the Universe: bend Thine ear and hear my unworthy prayer and be to me, a sinner, Protectress and Helper" (2).

The time has come to remember and pay special attention to a new year gift offered by the Church of Christ to all for spiritual renewal. On September 1, 1869, the first day of the ecclesiastical year, not far from Moscow, at the Gethsemane Skete of the Trinity-St. Sergiy Lavra, the Chernigov-Gethsemane Icon of the Mother of God shone forth.²

This icon is the third grace-filled link in the successive row of miraculous icons of the Mother of God known as the Chernigov-Eletskaia, Chernigov-Ilyinskaya and Chernigov-Gethsemane. The first of these, the Chernigov-Eletskaia, goes back to the very foundation of Holy Russia: it was invented in 1069 by St. Antony of Pechery († 1073, feast day, July 10 and September 28). If we consider all these grace-filled images against the background of the thousand-year-old history of the Russian Church, we shall see how the Mother of God had shown Her mercy in each one of them when the preceding one was lost, as though in compensation and consolation, sustaining faith and hope in the year of tribulation of the Russian people.

Let us turn to the stories of these wonderful appearances, in the context of the history of the Russian Orthodox Church. The first to appear in this row of icons, the Chernigov-Eletskaia was invented back in 1069 by St. Antony of Pechery in Chernigov, in a miraculous manner: it stood on a spruce (hence the name—Eletskaia from Russian *el*: "spruce", "fir").³ Let us recall the historical moment in which this took place. As is known from Nestor's Chronicle [4, pp. 96-97], in November 1068, Grand Duke Izyaslav Yaroslavich of Kiev (1054-1078, with an interval in 1073-1076) was banished from the Russian land by the people of Kiev for refusing to continue the unfortunate war with the Polovtsy. He fled to Poland, to his father-in-law, King Boleslaw the Brave, and seven months later returned to Kiev with Polish troops [4, pp. 98]. The Kievans gave him back his throne without fighting, and as a mediator and arbitrator invited his brother, Prince Svyatoslav

of Chernigov. Izyaslav had peacefully occupied his throne, but the Polish army which came with him displeased the Kievans greatly. There was no longer peace in the country. At that time too, the grand duke heard a great deal of slander against St. Antony of Pechery, that he favoured the former prince, Vseslav of Polotsk, wilfully placed on the throne of Kiev by the people instead of the banished Izyaslav. It says in the Patericon that the grand duke was wrathful and complained about St. Antony, and although no measures were taken against Antony the wrath itself, a manifest violation of peace and love, so distressed St. Antony that he secretly decided to abandon the Kiev-Pechery Monastery founded by him at the will of the Mother of God⁴ and leave Kiev for good. As soon as Prince Svyatoslav Yaroslavich of Chernigov heard of St. Antony's position, he sent him his own men at night and took him away to Chernigov.

St. Antony, however, just as in Kiev, did not settle in the city, but chose a place for himself nearby on the Boldin Hills and began to dig a cave. The people of Chernigov hurried to help him; to some of them he gave his blessing to take up the monastic life. Thus Chernigov cave monastery was founded. It was then that St. Antony invented the Chernigov-Eletskaia Icon of the Mother of God as a testimony of God's blessing upon the new cloister and the mercy of the Most Pure Virgin. St. Antony himself soon (by mid-1070) returned to his original Kiev-Pechery Monastery (the brethren had begged him to return with tears and Grand Duke Izyaslav himself had repented of his dishonest attitude to the saint), but the icon invented by him remained in the Chernigov cloister which he had founded. For many centuries it served as a precious source of Divine Mercy for the inhabitants of Chernigov territory.

In the beginning of the 17th century, after the second destruction of the Monastery of the Eletskaia Icon of the Mother of God by the military leader of King Sigismund III of Poland, the icon was lost

and its further fate is unknown to Christendom.⁵ Then in 1658, Monk Gennadiy of the Prophet Elijah's Monastery painted a new icon of the Theotokos to replace the lost Eletskaya one. It was exactly thus that his contemporaries accepted it; this general belief and trust was expressed by St. Dimitriy of Rostov in the following words: "Elijah the Prophet of God, Antony the luminary of Russia, and Mary from Whom God took His Body, enclosed a vineyard at the Boldin Hills and planted there a garden of their glory, first building the church, and then the caves to which the Virgin presented Her icon in protection against God's wrath" [6, p. 1].

In these words St. Dimitriy witnesses that the Blessed Virgin "presented" to the new icon the same grace granted by Her formerly through the prayers of St. Antony of Pechery. And indeed the Chernigov Monastery of the Prophet Elijah, this vineyard at Boldin Hills, the monastery on the hill, built over the caves of St. Antony as upon invisible spiritual foundation, received from the Blessed Virgin Mother of God fresh grace of strength, in order that "the honest monks might labour diligently and conscientiously,... that they might garner fruits of virtue for the mansions of Heaven" [*ibid.*].

In the new icon of the Queen of Heaven at the Chernigov Monastery, of the Prophet Elijah "the viewer is stirred by the tender look of the Ever Virgin, full of sorrow, unbounded love and mercy". It belongs to the Hodegetria type of icons which means in Greek "guide". This name was given to some icons of the Mother of God as the spiritual guide of the faithful [7, pp. 4-5].

Three plates made of date wood attached to the Chernigov Icon of the Mother of God bear witness to the basic moments in its existence. On the first plate it says: "This holy icon of the Mother of God, called the Chernigov-Ilyinskaya, was painted in 1658." On the second: "The miraculous flow of tears was observed on this honourable icon in 1662, from April 16 to 24." On the third: "In 1662 the city of Chernigov was invaded by the Tatars, but the unclean hands of the Saracens could not touch this Chernigov Icon" [*ibid.*].

Thus the new Chernigov Icon attracted the attention of the entire Russian Church in 1662. This event Metropolitan Ioann Maksimovich († 1715)⁶ describes in his first poetry [9].

Actually in those days of sorrowful circumstances the Mother of God Herself manifested Her concern and through Her icon miracles were wrought, giving understanding and strength to the faithful. The historian V. Velichko explains: "The Blessed Virgin then wept, pitying the Orthodox Christians of Little Russia, who were faithful servants of Her Son, how through misfortune, division, and internecine strife some were killed by lethal weapons, others were led away from their homeland into captivity, still others were somewhere else, or were destined to lay down their heads in the homeland for their beloved leaders preparing for internecine war".⁷

At that time, in April 1662, the Tatars were drawing near Chernigov. By the middle of the month they had ravaged many villages in the environs of the city. As a sign of the coming misfortune, on April 16, in the church of the Prophet Elijah's Monastery, tears appeared on the image of the Most Pure Virgin Mary. Up to the 24th the inhabitants of Chernigov looked with trepidation at the weeping icon of the Mother of God.

The monks of the Monastery did not know of the Tatar invasion. The terrible news reached them at the last moment and they, having said a prayer in the church, went to hide in the caves of St. Antony. At midnight, the Tatars rushed in and plundered the monastery and the church, upsetting the icons, but the miraculous icon of the Theotokos adorned with silver plates remained untouched. Just as once it happened to the Prophet Elijah, writes St. Dimitriy of Rostov, [6] so too "the Lord God smote with blindness the pagans for indeed those abiding in spiritual blindness cannot see the icon of the Mother of God with physical eyes; we who look at it, see the true Theotokos Herself. Let no pagan hand touch the living Ark of God." [6, pp. 6-7]. The barbarians did not only touch the icon but could not enter the caves, for an invisible power protected the monks. For a long time the Saracens with burning torches and unsheathed swords tried to force their way into the cave of St. Antony, but their Protectress did not permit them. (St. Dimitriy of Rostov called these benevolent acts of the Theotokos the "Dew of Love" of the "Dew of Protection" [*ibid.*]).

The amazing miracles wrought by the newly glorified icon of the Mother of God drew many pilgrims. And larger church had to be built higher up, and so the Holy Trinity Cathedral, whose foundation was laid in 1679 by Archbishop Lazar Baranovich, was erected. It was consecrated on May 12, 1695, by St. Feodosiy of Chernigov († 1696; feast days, February 5 and September 9). The old monastery became known as the Trinity-St. Elijah Monastery and the miraculous icon of the Theotokos, instead of Chernigov-Ilyinskaya, began to be called Trinity-Ilyinskaya [7, p. 7]. The feast of the miraculous icon of the Theotokos was celebrated on Pentecost (the patronal feast), on April 16 (the miraculous glorification of the icon), and on the Feast of the Holy Prophet Elijah. On these days, the Mother of God was especially generous in pouring out Her mercy.

The Chernigov-Ilyinskaya Icon was so fervently revered by the inhabitants of the city that no important undertaking, whether public or family, was without first asking the blessing of the Mother of God before Her holy icon. The icon was taken to places where foundations of houses were being laid, new buildings were blessed with it too. Newlyweds and those setting out on distant journeys came first to pray before Her icon. Newly-born infants were dedicated to Her protection. It was taken to the homes of the gravely ill where a moleben with akathistos



The Chernigov-Gethsemane Icon of the Most Holy Mother of God from the Holy Trinity Cathedral at the Trinity-St. Sergiy Lavra

and the blessing of water was conducted and anointing with the holy oil from its icon-lamp. Hope in the protection of the Most Holy Theotokos was particularly manifest in days of common disaster and epidemics [3, pp. 242-244].

A remarkable fact in the history of the Chernigov Icon of the Mother of God is that straight after it was painted in 1658, an exact copy was made for the Cathedral of the Twelve Apostles in the Moscow Kremlin [1, p. 275]. This was in the reign of Patriarch Nikon who nurtured the idea of making Moscow the "new Jerusalem" [10].

Under Peter the Great, after his return from the Azov campaign, Archimandrite Lavrentiy Kreshchenovich of the Chernigov Monastery of the Prophet Elijah, together with the brethren presented Peter the Great with a copy of the genuine miraculous icon of the Mother of God [1, p. 245]. Empress Elizaveta Petrovna, who had inherited this icon from her father, donated it to the Smolny Convent of the Resurrection [*ibid.*]. When the convent was abolished and turned into the Smolny Girl's

Private Boarding School, the icon was taken to the newly built Cathedral of the Resurrection and put away among old icons in the storeroom of the cathedral.

The Mother of God, however, reminded people of Her forgotten icon 60 years later in the following circumstances. A certain non-commissioned officer was leading recruits to the place of conscription, but one of them managed to escape. The conveying soldier was threatened by severe punishment. The prisoner prayed fervently to the Queen of Heaven. One night, he dreamt a dream in which he was told to continue praying and to make a vow that if everything turned out well, he would search in the Smolny cathedral the icon which had appeared to him in his dream, and have a thanksgiving moleben held before it. At the same time he heard the voice of the Mother of God Herself saying: "Go to the Smolny Convent. I am in darkness, illumine Me". Soon after, the soldier was set free because the escaped recruit had returned voluntarily.

Then he began the search for the icon of the Theotokos seen in his dream. Only after his second visit to the Smolny Cathedral of the Resurrection did the soldier find the negligently discarded icon. This was on June 18, 1851, on the Feast of the Bogolyubskaya Icon of the Mother of God.⁸ In the right-side storeroom of the cathedral an icon was found, quite darkened and dusty from age, but in appearance and size corresponding to the one seen in the dream—the Chernigov Icon of the Mother of God. The icon was cleansed and hung up by the pillar on the right side of the cathedral and a thanksgiving moleben was conducted before it. Fulfilling the promise to the Queen of Heaven to "illumine Her" the soldier had an icon-lamp hung before it and right up to his death, he donated the oil or money so that it would burn perpetually before the icon [3, pp. 245-247].

Many mercies soon poured forth from the icon. The Feast of the Chernigov Icon of the Mother of God, which became famous in the St. Petersburg Smolny Cathedral of the Resurrection, was celebrated also on April 16. This feast of the second glorification of the Chernigov-Ilyinskaya Icon of the Mother of God (in St. Petersburg) is no longer celebrated; the revered copy of this icon at the Smolny Cathedral of the Resurrection [3, p. 245] is not mentioned in the Orthodox calendar.

Finally, the time came to glorify the Chernigov Icon of the Mother of God in Moscow. Although the exact copy made from the Chernigov-Ilyinskaya Icon was taken to Moscow even prior to its glorification in Chernigov itself, the Queen of Heaven had manifested Her special benevolences through this icon only two hundred odd years later, at the Gethsemane Skete of the Trinity-St. Sergiy Lavra. The day and place of the glorification of this icon deserve the special attention of contemporaries.

At the Khotkovo Convent of the Protecting Veil, in 1823, Aleksandra Filippova, who was

orphaned, came to stay together with her sisters and brother with Father Ioann Alekseev, who had received the Chernigov Icon of the Mother of God as a blessing from a monk of the Trinity-St. Sergiy Lavra.⁹ In those days of heartfelt sorrow (she had recently lost her father and had had no news of her mother), the girl prayed devotedly before this icon; when the mother had returned safely and the whole family prepared to go to Moscow to live, A. Filippova asked for a copy of the icon, but the priest, seeing her piety and devoutness, gave her the icon itself (1826). Twenty-five years later, in her mature age and after the death of her mother, the pious maid Aleksandra Grigoryevna, wished to place the icon in a church for public veneration. She often visited Archimandrite Antoni Medvedev († 1877), the father superior of the Lavra, and one day consulted him where best to place the icon. Father Antoni proposed at first that it be put in the Church of the Smolensk Icon of the Mother of God at the Lavra, then it was decided to give it to the new cave chapel of Gethsemane Skete consecrated in honour of Archangel Michael.¹⁰ And so in 1852, the icon was solemnly translated to the Gethsemane Skete. There it was surrounded with the special devotion of the local startsy-ascetics: the founder of the caves Schemamonk Filipp († May 18, 1868) and his three sons: Schemahieromonk Ignatiy († 1900), Schemamonks—Porfiry († 1905), and Vasilii († 1915); Starets Hieromonk Isidor († February 3, 1908), and finally, the renowned starets-comforter, Father Varnava (January 24, 1831-February 17, 1906), the confessor of the brethren and the people (1873-1960)¹¹, inhabitant of the cave cloister of the Gethsemane Skete [14, p. 21], [15, p. 12].

In distinction to the Chernigov-Ilyinskaya Icon of the Mother of God, the one at the Gethsemane Skete was larger in size than its original and painted on canvas [7, p. 8]. The face of the Theotokos strikes one especially with its prayerful gaze directed to Heaven, which at the same time, affects those who come to pray to Her. The external appearance, spiritual perfection and glory of the Most Pure Virgin was vividly reflected in this icon.¹² Having its origin in the icons of the Hodegetria first painted by the Evangelist Luke, it is adorned and imbued with the centuries-old love of Christian folk. Against the golden background of eternity, in bright garments and wearing a crown, Virgin Mary is gazing at Him Whose Son in white raiment of purity and the Spirit is blessing lovingly all who come to venerate His Most Pure Mother. The sublime beauty of the Most Holy Theotokos attracts the eye, the kind gaze of the Divine Infant warms the heart, while the eyes of the Ever Virgin, turned to the Father, force human reason to turn to Him also. Here, in the House of the Holy Spirit, breathes the Life-Giving Trinity in all Its Plenitude [1, pp. 194-201].

The wonderful icon of the Mother of God at the

Gethsemane Skete first attracted the attention of the general public on September 1, 1869, the first day of the ecclesiastical year. On that day, the 28 year-old peasant woman of Tula Gubernia, Fekla Adrianova, who had been enfeebled for 9 years, received the mercy of the Theotokos. Before her marriage, the God-loving Fekla had never been ill, she earned her living by making rosaries and her desire was to visit the Trinity-St. Sergiy Lavra, St. Sergiy of Radonezh. But after marriage she suddenly lost her health. Many doctors had seen her and she had visited numerous holy places, but the sickness only grew worse. In the 9th year of her illness she was brought to the Lavra of St. Sergiy. From there she was taken to the Gethsemane Skete and was carried into the Cave Chapel of Archangel Michael. When the sick woman was carried in, she felt something unusual: she felt fear and joy; she thought she was in Kiev. Trembling she kissed the icons. When she was brought to the Chernigov Icon of the Mother of God, she suddenly cried out: "Let go of me". And to the amazement of all present stood firmly on her feet and then fell to her knees before the icon of the Mother of God, and with tears thanked Her. The thanksgiving prayers ended, and the healed woman could walk by herself and use her hands freely [12, pp. 79-82]. After living near the caves and at the Lavra for three weeks, she received Holy Communion and became completely healthy again. Soon after Fekla Adrianova took the veil at the Voronezh Convent of the Protecting Veil. Thus, the jealous Lord through the prayers of His Mother and of St. Sergiy of Radonezh, to whose shrine the pious girl wanted to come even before her marriage, had brought her to the spiritual hospital and the place of His earthly abode.¹³

Metropolitan Innokentiy of Moscow († 1879, feast days, September 23 and March 31), having heard from his daughter, Sister Poliksenia, the treasurer of the Hermitage of Sts. Boris and Gleb, about this miraculous healing, met with Fekla Adrianova on the Feast of St. Sergiy and had a talk with her. On the following day, September 26, Metropolitan Innokentiy arrived at the Gethsemane Skete and ordered a moleben to be held before the Chernigov Icon of the Mother of God and prayed himself with tears.

From that day on the Chernigov Icon at the Gethsemane Skete poured out abundant and diverse beneficences. People of all walks of life and with various sorrows and misfortunes turned to it. Many came to the skete, others wrote letters begging for the oil from the icon-lamp; still others ordered molebens with the blessing of water in their absence, and all received help. Prayers were said not only before Her very icon, but even before pictures of the icon in books, and none were left unheeded.¹⁴

Speaking in the words of the "Christian Canticles to the Mother of God in the Likeness of Psalms" by St Dimitriy of Rostov, the Theotokos in this icon verily manifested Herself as: "Most merciful Mother,



The Chernigov-Eletskaia Icon of the Mother of God

not having left us" (Akathistos for the Dormition of the Mother of God).¹⁷

If we try to grasp the story of the Chernigov Icon of the Mother of God as a whole (in all its manifestations of grace, in part lost or forgotten), then involuntarily comes to mind that wonderful doxology with which St. Dimitriy of Rostov honoured this wonderful mercy of the Mother of God. It is the "Watered Wool". According to the words of the saint himself it is dedicated to: "The Most Holy and Most Blessed Virgin Mary, whose tears, this miraculous and grace-endowed Dew, shed at times by Her miraculous Chernigov Icon at the Monastery of the Life-Giving Trinity, are gathered in this small book for the spiritual refreshment of the faithful" [6, p. 2]. Just as St. John Chrysostom left us 24 prayers to the Lord for each hour of the day and night, so too St. Dimitriy of Rostov has left us 24 narratives and prayers to the Mother of God [2], [7, pp. 27-30]. In the supplement to the reading for the 24th hour, St. Dimitriy describes the wonderful intercession of the Mother of God for a lawless sinner, which has found reflection in the icon "Joy Unhoped-For" as mentioned in the akathistos to this icon [19]. To this narrative, St. Dimitriy gives an epigraph: "God is ready to forgive a repentant, but for this His Mother entreats Him."¹⁸

The last prayer concluding the "Watered Wool", just as in the Akathistos to the Annunciation of the Blessed Virgin is: "Hail, Thou Bride Unwedded." "This is the end of the book, but not the end of the miracles of the Most Holy Theotokos, for who am I to count them?" the saint writes [7, p. 30]. Further on, St. Dimitriy says that he had undertaken to write the book following the example of a pious cleric, about whom Peter Damian writes in his work. Here is the story (as told by St. Dimitriy of Rostov): "Lying on his deathbed, this cleric had the habit, every hour the bellringer rang the bell to turn to the Mother of God with the Angel's greeting: *Hail, thou that art highly favoured*. He also added a special prayer. He acted thus day and night; even when he fell asleep, for each hour that the bell rang he awoke and said the usual prayer. For such reverential honour given to the Most Holy Theotokos, the sick man after some time was vouchsafed a vision of the Mother of God Herself, Who cured him. For the rest of his life the cleric did not cease to praise his most merciful Healer, singing hymns of thanksgiving and glorification to Her" [7, pp. 30-31]. "Having read about this great mercy of the Theotokos," St. Dimitriy of Rostov says, "and not having the strength to imitate the feat of the cleric, because of my laziness and despondency, I was filled with zeal with the help of the Theotokos to write about the miracles and wonders manifested by Her Ilyinskaya Icon. Although I was imitating only in a little way the virtue of that cleric, I decided to set forth in this book twenty-four miracles, in praise and glory of the Virgin Mother of God, together

Source of beneficences and generosity unlimited; most cordial Helper and Intercessor; Hell trembles at Her most holy name; victorious Leader of triumphant hosts; a pillar of strength and weapon striking at the enemy, from Whose single blow countless blood-thirsty hosts perish; the dead rise by Her power; She is the hope after death" [2].

In the beginning, the feast of the miraculous Chernigov Icon was celebrated at the Gethsemane Skete on April 16 just as that of the Chernigov-Ilyinskaya. But later on it was transferred to September 1, the day of its glorification in the caves of the Gethsemane Skete. This icon of the Theotokos was called Chernigov-Gethsemane.

Such is the story of the Chernigov Icon of the Queen of Heaven from the very foundation of Holy Russia to our days. At the core of Orthodoxy in modern Russia, at the cloister of the great Abba Sergiy, to which people from all over the world come, prayers are offered without cessation to the Most Holy Mother of God Whose icon was so obviously sent by Her for the salvation of the world. And recalling Gethsemane¹⁵, we, together with the Apostle Thomas,¹⁶ cry to Her: "Hail, O Joyous One, in Thy Dormition

with talks and admonitions corresponding to the 24 hours of the day. May the name of the Most Blessed Virgin Mary be praised, not only in prayer, but in reading for every hour too, from now and to the end of ages. Amen" [2].

Known today are over twenty copies of the Chernigov Icon of the Mother of God, painted after Her glorification at the Gethsemane Skete (the further story of the miraculous icon will be told below). At the Gethsemane Skete, the Chernigov-Gethsemane Icons of the Mother of God were mainly painted by Schemahegumen German (secular name Gavriil). He was born in 1844 in Zvenigorod and since he was a child of ten he began learning the skill of painting in Moscow; he also lived in St. Petersburg. At twenty, he decided to enter a monastery; at first he wanted to enter the Gethsemane Skete, where his father lived, but later he set out for the Monastery of the Trinity and of the Eletskaia Icon of the Mother of God; he was also in Zadonsk and venerated at the shrine of St. Mitrofan of Voronezh. He was unable to visit Kiev and returned to Moscow and came to the Gethsemane Skete. "I have painted many icons," Father German said. "My icons were in Petrograd, Saratov, Chernigov; in Moscow, in the Chapel of St. Sergiy on Ilyinka; at Jerusalem in the Zion cloister and with his spiritual daughter; and one on Athos" [20].

Subsequently, in 1893, over the caves of the Gethsemane Skete, a large stone church was built and dedicated to the newly glorified Chernigov-Gethsemane Icon of the Mother of God. It has two side-chapels, one dedicated to Princes Sts. Boris and Gleb and the other to the Holy Prophet Elijah (in memory of the first manifested Chernigov Icon of the Mother of God at the Monastery of the Holy Prophet Elijah). In this upper church, the revered copy of the Chernigov-Gethsemane Icon of the Mother of God was installed (today it is in the Trinity Cathedral at the Trinity St. Sergiy Lavra); but the miraculous icon itself remained as formerly in the lower Cave Chapel of Archangel Michael. Its further fate was as follows. In 1918, the brothers living by the cave chapel moved into the Gethsemane Skete; they were able to preserve the Chernigov Icon of the Mother of God at the skete. In November 1922, the church was closed down. Learning of this, the workers of the Moscow "Serp i Molot" Factory petitioned to have the Chernigov-Gethsemane Icon transferred to the church near them—the Church of St. Sergiy of Radonezh at Rogozhki (now Pryamikov Sq.). The icon stayed there until the closing down of the church in 1938,¹⁹ a moleben with akathistos was said before it on every Sunday. After 1938, all traces of the icon were lost. At present the location of the miraculous Chernigov-Gethsemane Icon of the Mother of God is unknown, in all probability it is non-existent.

An exact copy of the miraculous icon is in the narthex of the Trinity Cathedral at the Trinity-St. Sergiy Lavra.

Known are many other copies of the holy Chernigov-

Gethsemane Icon of the Mother of God. Let us go over them. Apart from the one at the Trinity Cathedral, there is a copy in the refectory church of the Trinity-St. Sergiy Lavra; another in the brethren's refectory, painted with Sts. Basil the Great and Antipas the Hieromartyr standing before Her.

There is also a Chernigov Icon of the Mother of God on Holy Mount Athos and at Jerusalem in the convent on the Mount of Olives.

In the Church of the Deposition of the Holy Robe of Our Lord Jesus Christ in Moscow (1625; feast day, July 10/23), in which, on the day of its patronal feast, the birthday of His Holiness Patriarch Pimen of Moscow and All Russia is marked, near the left pillar there is the icon of the Theotokos with the inscription: "True depiction and size of the miraculous icon of the Most Holy Mother of God at the Monastery of the Holy Trinity and the Prophet Elijah in Chernigov". Depicted in the margins of the icon are the Old Testament prophecies about the Virgin Mary.

This icon is especially revered in the form of "Joy Unhoped-For" in the Church of the Prophet Elijah in Obydensky Lane, Moscow. This miraculous icon of the Blessed Virgin was solemnly translated from the Resurrection Church at Sokolniki in June 2/15, 1944. On that occasion Metropolitan Nikolai (Yarushevich; † 1961) of Krutitsy and Kolomna, took part in the solemnities. It was he too who read on the first Friday after its translation, the akathistos before the icon. This weekly honour given to the miraculous icon every Friday at the evening service with the akathistos has been observed ever since then. His Holiness Patriarch Pimen often attends the evening service and akathistos to the Blessed Virgin, "the All-Benevolent Mother of the All-Good Son, Patroness of the capital city and of this holy temple" (prayer of the akathistos). The feast day of the icon is May 1 and December 9.

This is the story of the loss and finding of the great mercies of the Most Holy Mother of God and Blessed Virgin Mary, manifested by Her through Her icon known as "Chernigov".

TROPARION

To the Theotokos let us, sinners and humbled, now flee and in penitence fall down before her calling out of the depth of our souls: O Sovereign Lady, help us taking pity on us, do hasten to our assistance as we are perishing from the multitude of our transgressions; neither turn thy servants empty away, for thou art the only hope that we have.

KONTAKION

To thee, O Theotokos, victorious Leader, of triumphant Hosts, we Thy servants, delivered from calamity, offer hymns of thanksgiving. On Thine invincible power, keep us free from every peril, that we may cry to Thee: Hail, Thou Bride unwedded.

PRAYER
to the Most Holy Mother of God
Read before Her Chernigov
Icon in the Cave Chapel
of the Gethsemane Skete

O Most Holy Virgin, the Mother of Christ our God, Queen of Heaven and Earth, hear the sighs of grief from our hearts, look down from Thy holy heights upon us who with faith and love, are venerating at Thy most pure image: for sunk in sins and burdened with sorrows, seeing Thee in Thy icon as though alive and with us, we offer our humble prayers, for we have no other help, no other intercession or consolation except Thee, O Mother of all the afflicted and the burdened: Help us weak ones, assuage our sorrow, lead us who have gone astray to the right path; heal our ailing hearts, and save the hopeless; grant that we may pass the rest of our lives in peace and repentance; give us a Christian end; and at the Last Judgment by Thy Son appear to us, our merciful Mediatrix, for we always sing, magnify and glorify Thee, as the Benevolent Intercessor for the Christians with all who pleased God. Amen.

NOTES

¹ Sermon on the Nativity of our Most Pure Queen, the Mother of God, and Ever Virgin Mary by St. John of Damascus.

² St. Andrew, Archbishop of Crete († cir. A. D. 712), witnesses that the whole world celebrated the Nativity of the Blessed Virgin. St. John of Damascus († cir. A. D. 776) glorified this feast with his canon. There is a tradition saying that September 8 was revealed to a certain ascetic as the day of the Nativity of the Blessed Virgin. Information on the celebration of the Nativity of the Blessed Virgin goes back to the 4th century in some places and in others, to the 5th century, when churches began to be dedicated to the Nativity of the Blessed Virgin. The Church celebrates this feast for five days [1, p. 210].

³ The principal church of the skete was dedicated to the Gethsemane prayer of our Lord Jesus Christ (not preserved).

⁴ On the Chernigov-Eletskaia Icon there is a spruce depicted, and among its green branches is the icon of the Theotokos with the Pre-Eternal Infant on Her knees. The Infant is on the left side. The left wrist of the Theotokos is covered, the left hand of the Infant is slightly lifted and not lying on the knees. The head of the Infant touches the leaning head of the Mother. On top, the icon is semicircular.

The feast day of the Chernigov-Eletskaia Icon of the Mother of God is February 5.

⁵ "I led my servant Antony away from Athos My abode, My Holy Mount, that he might build here, in Kiev, a new abode for Me, the Kiev-Pechery Lavra", the Mother of God said at the end of the 18th century, to Sister Aleksandra of the Kievan Convent of St. Florus (secular name Agafia Melgunova), who, at the command of the Mother of God, became the founder of Her fourth abode on earth, the Diveevo Convent (St. Serafim of Sarov called himself the "renewer" of the Diveevo Convent) [5, p. 4].

⁶ There is another version of the fate of the Chernigov-Eletskaia Icon of the Mother of God. When in 1579, during the Livonian war of 1558-1583, Chernigov fell into the hands of the Polish king; Stephen Batory, Prince Baryatinsky, a descendant of the Prince of Chernigov, Svyatoslav Yaroslavich, took the icon to Moscow. In January 1676, one of the copies of the ancient Eletskaia Icon which was glorified by many miracles, came to Chernigov. Concerning this, Archimandrite Ioannikiy Golyatovsky, former dean of the Monastery of the Eletskaia Icon of the Mother of God, writes: "This icon of the Most Holy Mother of God was brought from Great Russia, from Vladimir, by Nikita Fedorovich Kozel in January 1676 to the Chernigov Fair. It was brought from him by Konstantin Konstantinovich, Prince of Ostrog,

who gave it (to replace the lost one) to the Church of the Eletskaia Icon of the Mother of God. This image, Muscovites call Eletskaia Mother of God because it was invented in Chernigov on a spruce" [3, p. 156].

⁷ About him see, "Metropolitan Ioann (Maksimovich) of Siberia and Tobolsk" [8, p. 138].

⁸ Velichko Chronicle, excerpt 1, 23, 24 in the book: [7, p. 17].

⁹ The iconographic type of the Bogolyubskaya Icon of the Queen of Heaven goes back to the 8th-early 9th centuries. It represents a variant of the Mother of God the Intercessor, holding in Her left hand an unrolled scroll with a prayer.

From among the oldest icons with the image of the Bogolyubskaya Mother of God in Russia, extant is the icon painted in the 12th century by order of Grand Duke Andrei Bogolyubsky (this icon is at present in the Vladimir Regional Museum of Local Lore; the ancient painting of this precious art monument is in a state of fragmentation). The Bogolyubskaya Icon of the Mother of God in the Cathedral of the Protecting Veil at the Rogozhskoe Cemetery, is the earliest copy made, among all the known copies, of the original 12th century one (this copy of the Vladimir-Suzdal school goes back to late 14th-early 15th centuries) and has an exceptional significance today. The icon is in a case on the southern wall of the summer church. Size: 125×89.5 cm² [14, p. 11].

The nearest in iconography to the given icon is the Bogolyubskaya Icon of the Mother of God in the Chapel of Sts. Peter and Paul of the Dormition Cathedral at the Moscow Kremlin. This icon was painted much later than the one in the Cathedral of the Protecting Veil at the Rogozhskoe Cemetery and represents a more detailed and complex iconographic composition [*ibid.*].

¹⁰ The Chernigov Icon of the Mother of God, subsequently glorified at the Gethsemane Skete, was painted in the 18th century and differs from the Chernigov-Ilyinskaya Icon in size and iconography; about the difference and the iconography of both see [7, p. 8].

¹¹ Metropolitan Filaret of Moscow († 1867) took an active part in the organization of the Gethsemane Skete. The founder and first ascetic of the caves by the Gethsemane Skete was the Fool-in-Christ Filipushka (monastic name Filaret, schemamonastic name Filipp; † 1868). In the caves excavated by him, his sons and fellow ascetics, a chapel was made and consecrated by Metropolitan Filaret in honour of the Archangel Michael on September 27, 1851. Over the caves a wooden church was built and consecrated on July 7, 1852, also by Metropolitan Filaret, to Sts. Antony and Feodosiy of Pechery and St. Basil, Bishop of Parius (feast day, April 12). Later, when the Chernigov-Gethsemane Icon of the Mother of God became known as miraculous, the wooden church turned out to be too small and in 1893, a big stone church was erected over the caves and dedicated to the Chernigov Icon of the Mother of God, and in the lower church there was a side-chapel dedicated to Sts. Antony and Feodosiy of Pechery [12, pp. 87-97; 13, pp. 92-94].

¹² Father Varnava became a starets in 1873, but had received God's command to be a starets when he was still a novice (in 1862) [14, pp. 18-20] and died before the altar, after hearing for the last time the confession of one of his spiritual daughters [15, p. 4].

In the character of his ministry Starets Varnava was an heir to the grace-filled tradition of St. Serafim of Sarov and of Starets Amvrosiy of the Optina Hermitage; following their examples and by the will of the Mother of God announced to his spiritual mentor, Schemamonk Grigoriy, he became the founder, organizer, and spiritual guide of the cenobitic Convent of the Iberian Icon of the Mother of God of Vyksa [14, pp. 18-24]. This convent, which became very populous, was founded by him in 1863 with the blessing of Metropolitan Filaret of Moscow, when he was still a novice; he tried to hide his own part in it, but Metropolitan Filaret, being perspicacious, told the nuns: "Let the monk, hiding behind you, be your guide." Father Varnava also became the spiritual mentor and guide of the grace-filled Starets Zosima (schemamonastic name Zakharia) who was the last starets of the Trinity-St. Sergiy Lavra before it was closed down in 1919 [16].

¹³ The Church historian, Nicephorus Callistus, has preserved for us the tradition of the outer aspect of the Most Holy Theotokos: "She was of medium height, with goldish hair, and keen eyes with pupils the colour of olives, eyebrows arched and moderately dark; a straight nose; rosy lips, full of sweet words; the face

neither round nor sharp, but, rather, oval; the hands and fingers long" [1], [3, p. 72]

¹³ "The Lord is a jealous God," says Archbishop Antony of Volyn. As the Rector of the St. Petersburg Theological Academy, he knew by experience that those students who upon enrolling were inclined to monasticism, but upon graduating married, because of financial considerations, and left for a parish were never happy in their lives. Thus the jealous Lord permits trials to come to those who choose their path wilfully [17, pp. 457-461].

This is also testified to in the correspondence between Staretz Amvrosiy of the Optina Hermitage and a woman, who had suffered many years from an incomprehensible disease. The staretz commanded her to recall whether she had had a call to become a nun in her youth; she had married and so the incurable disease resulted.

¹⁴ From 1869 to 1899, 105 miracles have been registered by the Chernigov Icon of the Mother of God at the Gethsemane Skete [18].

¹⁵ Gethsemane is the last place where the Mother of God had stayed on earth and the place of Her glorious Dormition. In the Garden of Gethsemane Her Son had prayed in the last hour before His Passion and sweated blood.

¹⁶ Apostle Thomas saw and touched the wounds of the Risen Christ only on the eighth day after the Resurrection of the Saviour. He came to the bier of the Mother of God only on the third day, but thus became the witness of Her assumption by Her Son. There is a tradition that when Apostle Thomas came out of the burial cave, the Mother of God vouchsafed him the girdle of Her robe from Heaven in consolation for his grief [1, p. 344].

¹⁷ The Feast of the Dormition of the Mother of God, according to Church Tradition, is second Easter. It was established by the Apostles themselves. The feast is preceded by a two-week fast. The celebration continues for nine days: from August 15 to 23. Especially solemn is the celebration on the feast in Jerusalem by the tomb of the Mother of God, and on Mount Athos at the Rossikon Monastery of St. Panteleimon the Great Martyr and Healer. At the Gethsemane Skete, the Office of the Burial of the Mother of God was performed just as at the Sepulchre of the Saviour on Holy Saturday [1, p. 211].

¹⁸ The teaching of the Orthodox Church about the Blessed Virgin Mary consists of the following main tenets: 1. The Blessed Virgin Mary is, in the proper sense of the word, the Mother of our Lord Jesus Christ and therefore the Theotokos. 2. The Most Holy Theotokos is Ever Virgin, that is to say, Virgin before the birth, in the birth, and after the birth of the Lord. 3. The Blessed Virgin Mother of God is the Queen of Heaven, above all the heavenly powers and all the saints, more honourable than the Cherubim and glorious incomparably more than the Seraphim. 4. In the Theotokos and Virgin Mary, the Christians have their first after God, Helper and Intercessor before God; the entire Christian Church was given to Her in adoption; the first to be made Her son by adoption was the Apostle John the Divine, by command of the Lord Himself [1, p. 203], [3, pp. 59-62].

¹⁹ The story was told by an eyewitness still living, Deacon Sergiy Boskin.

icona Bozhiei Materi. (The miraculous Chernigov-Ilyinskaya Icon of the Mother of God). Chernigov, 1906.

8. *Pravoslavnyaya Bogoslovskaya Entsiklopedia* (Orthodox Theological Encyclopaedia). St. Petersburg, 1906, Vol VII;

9. Metropolitan Ioann Maksimovich. *Bogoroditse Devo* (O Theotokos Virgin). Chernigov, 1707.

10. Archpriest Lev Lebedev. "New Jerusalem in the Life of His Holiness Patriarch Nikon".—*JMP*, No. 8, pp. 79-80; No. 9, pp. 68-77.

11. *Drevnie ikony staroobryadcheskogo kafedralnogo Pokrovskego Sobora pri Rogozhskom kladbishche v Moskve*. (Ancient Icons of the Old Believers Cathedral Church of the Protecting Veil at the Rogozhskoe Cemetery in Moscow). Moscow, 1953.

12. *Gefsimansky skit i peshchery pri nem*. (The Gethsemane Skete and Its Caves). Sergiev Posad. Publication of the Gethsemane Skete, 1899.

13. *Sergiev Posad i Lavra: Statisticheskoy i istoricheskoy obzor* (Sergiev Posad and Lavra: Statistic and Historical Review). Compiled by Deacon Sergiy Golubtsov. Moscow, 1983. Typescript.

14. *Iversko-Vyksunsky zhensky monastyr* (The Vyksa Convent of the Iberia Icon of the Mother of God). 4th edition. Trinity-St. Sergiy Lavra, 1900.

15. D. Vvedesky. *Starets-uteshitel o. Varnava* (Staretz and the Comforter Father Varnava). Sergiev Posad. Publication of the Gethsemane Skete, 1906.

16. *Zhizneopisanie startsa Zosimy, v skhime Zakharii* (The Life of Staretz Zosima, Schemamonastic name Zakharia). Moscow, year not mentioned. Typescript.

17. Archbishop Antony Khrapovitsky. *Complete Collection of Works* in 3 volumes. 2nd edition, St. Petersburg, 1911, Vol. II.

18. *Skazanie o chudotvornoj ikone Bozhiei Materi, imenuemoy chernigovskoi* (The Tale of the Miraculous Chernigov Icon of the Mother of God). 3rd edition, Trinity-St. Sergiy Lavra, 1903.

19. The Service and Akathistos to the Most Holy Mother of God for Her Icon "Joy Unhoped-For." Moscow. 1897.

20. Metropolitan Veniamin Fedchenko. *Vospominania* (Reminiscences). Manuscript.

Deacon Aleksandr MUMRIKOV, N. KOZLOVA, M. LORENTS

SOURCE MATERIAL

1. *Skazanie o zemnoi zhizni Presvyatoi Bogoroditsy*. [Tale of the Earthly Life of the Most Holy Mother of God]. 8th edition, Moscow 1904.

2. St. Dimitriy of Rostov. *Christianskie pesnopenia Prisnodeve Marii* (sostavleny po podobiyu psalmov). (Christian Canticles to the Ever Virgin Mary [compiled in the likeness of Psalms]). 3rd edition, Moscow, 1892.

3. *Bogomater. Polnoe illustrirovannoe opisanie Eyo zemnoi zhizni i posvyashchennykh Eyo imeni chudotvornykh ikon* (The Mother of God. A Full Illustrated Description of Her Earthly Life and the Miraculous Icons Dedicated to Her). Edited by E. Poselyanin. St Petersburg, 1909.

4. Nestor's Chronicle. Tales of Bygone Times, according to the Lavrentiy copy. Moscow, 1864.

5. The Diveevo Chronicle. Compiled by Father L. Chichagov, Moscow, 1896.

6. St. Dimitriy of Rostov. *Runo Oroshennoe* (A Watered Wool). Chernigov, 1696.

7. Father A. Efimov. *Chernigovsko-Ilyinskaya chudotvornaya*

The Translation of the Psalter of Bishop Bruno of Würzburg by Dimitriy Gerasimov in Novgorod

During the times of Yaroslav the Wise the independent translation activities of Russian scribes were initiated at Santa Sophia. Book stocks were also augmented as a result of the creation of original works of early Russian literature.

Numerous works were energetically copied by scribes. One of the most outstanding cultural centres of Ancient Russ after Kiev was Veliki Novgorod (Novgorod the Great), where a bishopric was founded in 992, four years after the Baptism of Russ. At the Novgorod Santa Sophia liturgical books were copied and edited and the first full Slavonic Bible was compiled.

The chronicle for 1536 contains a diffuse entry attesting to the fact that translating work was being done at the residence of Archbishop Makariy of Novgorod: "...An Annotated Psalter was transposed from Roman scripture and speech into Russian scripture and Russian speech in Veliki Novgorod through divine mercies and the injunction of Vladyka Makariy, the God-loving Bishop of Veliki Novgorod and Pskov; it was begun earlier and was finished that year, on the 15th day of October. Six translators were employed: Bruno, Bishop of Herbipolensis, Jerome, senior presbyter of the great Roman Church, Augustine from Auricius, Gregory the Great, Beda the Presbyter, and Cassiodor. And at the conclusion of 150 translated psalms and hymns, the chronicler immediately wrote from Latin scripture, from the book of Isidor, Bishop of Hispalis, from Part Five. With God's aid this was written by Dmitriy, called the Translator, who laboured at a venerable age. Even if he called himself a scholastic, he served his teacher, the aforementioned Makariy, with all his heart, renewing and filling the old in true measure. And the Lord will reward him and his teacher in the world to come. Amen."¹ The translator himself states in the foreword to the translation that the work was carried out "with the blessing and by order of Archbishop Makariy of Veliki Novgorod and Pskov... in obedience to their sovereign, the above-mentioned Archbishop Makariy... for even if I am crude and ignorant in word, I hope for divine mercies and for the aid of the eminent head commanding me in correcting what is unknown and doubted, for it is truly thy holy eminence that art to correct the doubtful and insufficient"².

The author of this translation was Dimitriy Gerasimov, who was born presumably in Novgorod circa 1465 and studied at a school in Livonia.³ He was a remarkable Russian diplomat and a Russian cultural figure. As N. Kazakova points out, a great interest in geography is observed in his work. He was also interested in Orthodox iconography.⁴ He was active in the proselytising work of Archbishop Gennadiy of Novgorod, copying books, and translating

Biblical works and diatribes against heretics.⁵ In his theological and liturgical translations he constantly worked with the Psalter text: during the ministry of Archbishop Gennadiy, Maksim the Greek and Archbishop Makariy.⁶

As is evident from an entry in the chronicle, the Psalter translation under consideration was begun earlier. Evidently it was an uncompleted work which the wise Vladyka Makariy blessed Gerasimov to finish. The Annotated Psalter was signed in the name of Bruno, Bishop of Würzburg (Lat.: Herbipolensis; 1034-1045), who lived in the times of the undivided Church.⁷

The translated Psalter contains not only psalms per se and interpretations of them, but also explanations about the division of the psalms according to their content, their authors and superscripts of psalms, interpreters of the Psalter, translators of the Bible from Hebrew into Greek, and about methods of interpreting Holy Scripture (history, tropology, allegory, analogy) and of interpreting Biblical canticles, the Lord's Prayer, the Nicene Creed, and the Apostle with catechetical explanations.⁸ Archpriest Aleksandr Gorsky and K. Nevostruev note that Dimitriy Gerasimov kept chiefly to the Slavonic text. "However, to bring it more in line with the Latin translation, he sometimes made changes in the Slavonic text of the Psalter. In some instances his corrections agreed with those of Maksim the Greek."⁹ They also point to examples of his textological work, especially in the translation of the Nicene Creed by St. Athanasius. L. Kovtun says of the work of Dimitriy the Scholastic: "Although Gerasimov disparagingly calls himself an ignoramus, as was customary at that time, his work and his Epilogue bespeaks the opposite."¹⁰

The translator himself speaks more precisely than in the chronicle of another book used in the translation: "On the reckoning of time. This was written from Latin scripture, from the book of Isidor, Bishop of Hispalis, an enumeration of the years from Part Five, Chapter Thirty-Nine..."¹¹ This small excerpt from Isidor's "Etymologiarium" contains a chronological canvas of world history, from the Biblical events and a history of the Roman Empire to a history of the Byzantine emperors.¹² Here Dimitriy Gerasimov dwelled on the disparity between "Roman" and Old Russian chronology. It is pointed out that the works of Isidor of Seville († 636) were of great significance in medieval times and were highly assessed in the Western world.¹³ Thus the translator's note says that at least two books were used in the creation of the translation.¹⁴ Dimitriy Gerasimov could have purchased the books used in the translation while he was on trips abroad. And this additionally characterizes him as a bibliophile.

Western scholars point to the catechetical and educational

nature of the Bruno Psalter.¹⁵ The American researcher D. B. Miller notes, for his part, that the translated part of Isidor's work represents a historical calendar which reflects medieval Christian notions of the top of the pyramid of the Old Testament kingdoms.¹⁶ The scholar is of the opinion that the translation in question characterizes the interest of Bishop Makariy in world history and also in the place held in it by the Russian state and its capital city, Moscow. Also well known are the efforts of Archbishop Gennadiy of Novgorod to raise the educational level of the clergy, his interest in chronological matters, and his works in bibliography.¹⁷

The oldest copy of the translation of the Psalter is in the August *Velikaya Chetia Minea* from Santa Sophia.¹⁸ This copy was made just a few years after the conclusion of the translation, so it is quite probable that Dimitriy Gerasimov held this manuscript in his hands. In this copy the Annotated Psalter has the following epilogue: "And it is the truth about this annotation to the Psalter that it will be received from God by the faithful who read the Annotated Psalter with faith. Clearly, as one has not sinned against divine mercies, who has caught a snake. And the snake said unto him, 'Let me go or I will bite thee!' He replied, 'How dost thou want to bite me? I have set weapons on thee.' So he who reads the Annotated Psalter, has set weapons on the demons and will never sin against divine mercies in any way, both now, and for ever, and world without end. Amen."¹⁹

No less important is the fact that the copy of the Psalter in question was not the only one in early Russian literature. According to an inventory taken in the Volokolamsk monastery in 1545, this book was in the cloister's library.²⁰ The famous Fr. Silvestr, who served initially in Novgorod and then in Moscow, donated the Annotated Psalter of Bishop Bruno to the Solovetsky Monastery in 1551 or 1552.²¹ This work was also found in such a major cultural centre as the Trinity Monastery of St. Sergiy.²² In his "Bibliographical Dictionary" P. Stroev mentions the Bishop Bruno Psalter from the Beloe Lake Monastery of St. Kirill. For this reason the work in question graphically shows once again that the proselytizing activity of Archbishop Makariy extended beyond the confines of his diocese as well, and also testifies to the outstanding role played by our monasteries in education and enlightenment in Russ.

NOTES

¹ *Polnoe sobranie russkikh letopisei* (Complete Collection of Russian Chronicles [CCRC]). Leningrad, 1929, Vol. 4, Part I, instalment 3, p. 573; CCRC. St. Petersburg, 1853, Vol. 6, pp. 298-299; Archpriest P. Tikhomirov. *Kafedra Novgorodskikh svyatilei so vremeni pokorenia Novgoroda Moskovskoi derzhave v 1478 godu do konchiny poslednego mitropolita Novgorodskogo Iova v 1568 godu* (The See of the Novgorod Hierarchs from the Time of the Subjugation of Novgorod to the State of Muscovy in 1478 to the Demise of the Last Metropolitan of Novgorod, Iov, in 1716). Novgorod, 1895, Vol. 2, instalment 1, p. 131.

² Archimandrite Iosif Levitsky. *Podrobnoe oglavlenie Velikikh Chetiikh Minei Vserossiiskogo Mitropolita Makaria, khranyashchikhsya v Moskovskoi Patriarshei (nyne Sinodalnoi) biblioteke* (A Detailed Table of Contents of the *Velikie Chetii Minei* of Metropolitan Makariy of All Russia Kept in the Moscow Patriarchal [now Synodal] Library). Moscow, 1892, Part II, col. 428-429; A. Gorsky, K. Nevostruev. *Opisanie slavyanskikh rukopisei Moskovskoi Sinodalnoi biblioteki* (A Description of the Slavonic Manuscripts of the Moscow Synodal Library). Moscow, 1857, pp. 105-106. See also: L. Kovtun. *Leksikografia v Moskovskoi Rusi XVI-nachala XVII v.* (Lexicography in 16th-Early 17th Century Muscovian Russ). Leningrad, 1975, pp. 81-83.

³ N. Kazakova. "Dimitriy Gerasimov and Russo-European Cultural Ties in the First Third of the 16th Century".—In the book: *Problemy istorii mezhdunarodnykh otnoshenii* (Problems of the History of International Relations). Collected articles in memory of Academician E. Tarle. Leningrad, 1972, p. 252; N. Kazakova. *Zapadnaya Evropa v Russkoi pismennosti XV-XVI vekov. Istoriya mezhdunarodnykh kulturnykh svyazei Rossii* (Western Europe in 15th-16th Century Russian Literature. From the History of Russia's Cultural Ties). Leningrad, 1918, p. 141. See also: Archbishop Filaret of Chernigov. *Obzor russkoi dukhovnoy literatury* (A Survey of Russian Religious Literature). Book I. 862-1720. 3rd edition, St. Petersburg, 1884, pp. 122-124; P. Berkov. *Ostslavische Studenten an deutschen Hochschulen in der vorpetrinischen Zeit.—Zeitschrift für slavische Philologie* Heidelberg, 1962, Bd. 30, S. 356-374; A. Zimin. *Rossia na poroge novogo vremeni (Ocherki politicheskoi istorii Rossii pervoi tret' XVI v.)* (Russia on the Threshold of New Times [Essays on the Political History of Russia in the First Third of the 16th Century]). Moscow, 1972, pp. 358-359; S. Markov. *Vechnyye sledy. Kniga o zemleprokhodstakh i morekhodakh* (Eternal Tracks. A Book about Explorers and Seafarers). Moscow, 1982, pp. 39-52.

⁴ See: N. Goleizovsky. "Two Episodes from the Activity of Archbishop Gennadiy of Novgorod."—*Vizantiyskiy vremennik* 1980, Vol. 41, p. 131.

⁵ Fr. Petr Veretennikov. "St. Gennadiy, Archbishop of Novgorod".—*JMP* (Russ. ed.), 1981, No. 6, p. 74.

⁶ N. Ninityna. *Maksim Grek v Rossii* (Maksim the Greek in Russia). Moscow, 1977, p. 71.

⁷ For this bishop see: *Acta Sanctorum, Maii*. Antverpiae, 1685, Bd. 4, S. 38-41; Th. Henner. *Bruno Bischof von Würzburg*.—In: *Allgemeine deutsche Biographie*. Leipzig, 1876, Bd. 3, S. 435-436; Testore Celestino. *Bruno, vescovo di Würzburg, Santo*.—In: *Bibliotheca Sanctorum*. Roma, 1963, Vol. 3, col. 580-581. Recently, it was proved that the annotation in question does not belong to Bishop Bruno (see the following article by Damian van den Einde which, regrettably, is unavailable to us: "Literary, Note on the Earliest Commentarii in Psalmos" in: *Franciscan Studies*, 1954, No. 14, pp. 147-150 (Wendehorst Alfred. *Das Bistum Würzburg. Teil 1. Die Bischofsreihe bis 1254*. Berlin, 1962, S. 98).

⁸ Archpriest Aleksandr Gorsky; K. Nevostruev. *Opisanie slavyanskikh rukopisei...* Moscow, 1857, pp. 101-105. For the work *O prevodnitsekh Biblii... ot evreiska na grechesko* (On the Translators of the Bible... from Hebrew into Greek) see also: L. Kovtun. *Leksikografia v Moskovskoi Rusi XVI-nachala XVII v.* (Lexicography in 16th-Early 17th Century Muscovian Russ), pp. 40-44.

⁹ Archpriest Aleksandr Gorsky; K. Nevostruev. *Opisanie slavyanskikh rukopisei...*

¹⁰ L. Kovtun. "16th-Century Russian Scribes on the Literary Language of Their Time."—In the book: *Russky yazyk. Istochniki dlya yego izucheniya* (The Russian Language and Sources of Its Study). Moscow, 1971, pp. 19-20; L. S. Kovtun. *Leksikografia v Moskovskoi Rusi XVI-nachala XVII v.*, p. 82.

¹¹ Archimandrite Iosif. *Podrobnoe oglavlenie...*, Part I, col. 429; *Opisanie rukopisei Solovetskogo monastyrja, nakhodyashchikhsya v biblioteke Kazanskoi Dухovnoi Akademii* (A Description of the Manuscripts of the Solovetski Monastery Contained in the Library of the Kazan Theological Academy). Kazan, 1881, Part I, p. 152; T. Rainov believes, however, that the work in question was translated by Dimitriy Gerasimov in the 1490s and is linked with the problem of the reckoning of Easter (T. Rainov. *Nauka v Rossii XI-XVII vekov. Ocherki po istorii do nauchnykh i estestvenno-nauchnykh vozzrenii na prirodu* (Science in 11th-17th-Century Russia. Essays on the History of Pre-Science and Natural-Science Views of Nature). Moscow-Leningrad, 1940, pp. 233-234).

¹² P. Migne. *Patrologiae cursus completus. Seriae Latinae*, t. 82. *Sancti Isidori Hispanensis. Parisiis*, 1850, col. 224-228.

¹³ "St. Isidore of Seville".—In the book: *Pravoslavnaia Bogoslovskaya Entsiklopedia, ili Bogoslovsky entsiklopedichesky slovar* (The Orthodox Theological Encyclopaedia or The Theological Encyclopaedic Dictionary). St. Petersburg, 1904, Vol. 5, col. 1061-1065. The works of Isidor were known in Russ in the 16th century. Thus, Maksim the Greek in his oration "On the

Leviathan" (The Essays of St. Maksim the Greek, published at the Kazan Theological Academy. Kazan, 1862, Part 3, p. 278) alludes to Isidor's *Etymologium*.

¹⁴ Only the incunabula of the Psalter published in the late 15th-early 16th century in the city where Bruno was bishop was available to us. The incunabula does not contain the work of Isidore of Seville, which is why the choice of texts translated characterizes Russian thought, its interests and needs.

¹⁵ I. Baier. *Der heilige Bruno, Bischof von Würzburg als Katechet*. Würzburg, 1893, S. 66; Max Manitius. *Geschichte der Lateinischen Literatur des Mittelalters*. München, 1923, Teil 2, S. 72-73.

¹⁶ D. Müller. "The Velikie Minei Chetii and the Stepennaia Kniga of Metropolitan Makarii and the Origins of Russian National Consciousness."—In: *Forschungen zur osteuropäischen Geschichte*. Berlin: Wiesbaden, 1979, Bd. 26, S. 270.

¹⁷ Fr. Petr Veretennikov. "St. Gennadiy, Archbishop of Novgorod".—*JMP* (Russ. ed.), 1981, No. 6, p. 73; December Menaion. Moscow Patriarchate Publication, 1982, pp. 146-148.

¹⁸ Central State Archive of Ancient Acts. Fund 201, No. 161, pp. 200-317.

¹⁹ Cited from: Deacon Petr Veretennikov. Archbishop Makariy of Novgorod the Great and Pskov (1526-1542).—*JMP* (Russ. ed.), 1979, No. 8, p. 73. Individual parts of Dimitriy Gerasimov's

translation are found in Santa Sophia's manuscripts of later times as well (See: D. Abramovich. *Sofiiskaya biblioteka* (Santa Sophia's Library). St. Petersburg, 1910, instalment 3, pp. 200, 258).

²⁰ V. Georgievsky. *Freski Ferapontova monastyrya* (The Frescoes of St. Ferapont's Monastery). St. Petersburg, 1911, p. 11.

²¹ A. Zimin. *I. S. Peresvetov i yego sovremenniki* (I. Peresvetov and His Contemporaries). Moscow, 1958, p. 58; *Opisanie rukopisei Solovetskogo monastyrya...* (A Description of the Manuscripts of the Solovetski Monastery...), p. 152; N. Rozov. "The Library of Silvestr (16th Century)".—In: *Issledovania istochnikov po istorii Russkogo yazyka i pismennosti* (Research into Sources on the History of the Russian Written Language and Literature). Moscow, 1966, p. 203; "Use of the Psalter Book in the Life of the Russian People in Early Times".—*Pravoslavniy sobesednik* (Orthodox Interlocutor), 1857, Part 3, pp. 854-855.

²² Hieromonk Arseniy. *Opisanie slavyanskikh rukopisei biblioteki Svyato-Troitskoi Sergievoi Lavry* (A Description of the Slavonic Manuscripts of the Library of the Trinity-St. Sergiy Lavra). Moscow, 1878, Part 1, pp. 74-75.

Archimandrite MAKARIY,
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THE SACRAMENT OF MATRIMONY

Conjugal Union

The Christian doctrine recognizes marriage as a union wherein both man and woman take upon themselves an obligation of remaining indissolubly together as husband and wife as long as they live. They are to augment each other in dealing with religious-moral matters and help each other as partners in daily life. This mutual bond provides the favourable conditions in which their children are born and raised.

In addition to that the Orthodox Church regards the Sacrament of Matrimony as a spiritual mystery which is to be perceived by the husband and wife in the likeness of the mysterious union between the Lord Jesus Christ and His Church. Marriage is therefore recognized as a Sacrament in its own right associated with the action of divine grace. The Christian doctrine of marriage places particular importance upon the spiritual and ethic aspect as based on the principle of a voluntary agreement of the husband and wife according to which the husband is the head of this union and the wife is his friend, assistant and coparticipant in all the circumstances of life.

The Church's perception of the essence and significance of marriage in the life of the faithful rests upon the witness of Holy Scripture according to which Christian marriage is a union of the husband and wife, a sacramental gift to people blessed by God. Through this blessing marriage is honourable in all of its aspects and its undefiled bed serves the beneficent goal of procreation of children and bringing them up in obedience to God (cf. Heb. 13. 4).

The Book of Genesis contains the story of the first ever matrimony solemnized by the Lord God in Paradise.

Having created the first man—Adam, the Lord revealed to him the essence of his life and behaviour in Paradise. From then on, Adam was called upon to *dress and to keep* the Garden of Eden and follow the commandment: *of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die* (Gen. 2. 15-17).

Giving man the commandment to dress and to keep the Garden of Eden, the Lord granted him the freedom of creativity, whereas the permission to freely eat of every tree of the garden gave man the source of living energy for loving God and being grateful and

dedicated to Him. The prohibiting commandments introduced into these "acts of honour" reasonable moderation in token of people's obedience to God. Another reasonable measure in man's moral relations was the making of a being like him—a woman. And the Lord God said: *it is not good that the man should be alone; I will make him a help meet for him* (Gen. 2. 18). That was because loneliness would be an oppressive burden upon Adam, depriving him of the most immediate and obvious means for the all-round development of his personality in love and obedience to God.

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones and flesh of my flesh: she shall be called Woman because she was taken out of Man... and they shall be one flesh (Gen. 2, 22-24). Having done that, the Lord blessed them both into one conjugal union. God said unto them, *Be fruitful, and multiply, and replenish the earth* (Gen. 1. 28). This blessed union of the husband and wife into one being and one life was the mystery of marriage. *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh* (Gen. 2. 24) — such was the definition of that mystery given by God.

Thus, the divinely established conjugal union was the indispensable condition of the union of Adam and Eve. The verb *cleave* in the Scriptures conveys the idea of the most immediate union of their physical and spiritual interests based on the love of God. His commandments and blessing. This divine love brought them joy and unity of life together.

That first marriage in Paradise outlined the forms of building the conjugal union¹. God brought Eve unto Adam and by so doing He had revealed Himself as St. John Chrysostom notes, as the Friend of the bridegroom. Adam on his part readily accepted Eve saying: *she shall be called Woman* (Gen. 2. 23). The life-asserting element of this rite was the blessing bestowed upon them by God. And God's good wishes to the couple united in this manner are of such great importance that people are not permitted to interfere with their vital purpose, as Christ taught: *What therefore God hath joined together, let no man put asunder* (Mk. 10. 9).

The Old Testament history of the human race

proves that believers cherished God's blessing upon their marriage as received from their parents and then from their priests. They strove to avail themselves of this blessing for penetrating the mystery of married life for it asserted the natural essence of marriage as an unending union of two persons of different sex. Elaborate wedding rites developed over the centuries, including the willing consent of the groom and the bride, the parental blessing, wedding gifts to the bride and her parents from the groom, the preparation of a marriage contract certified by witnesses, a wedding feast arranged in a prescribed manner. Such matrimonial practices were observed by the ancient peoples—Jews, Greeks, Romans and others, of whom the Church of Christ was made up.

One such wedding, in Cana of Galilee, was attended by Christ the Saviour Who turned water into wine at His Mother's request (Jn. 2. 1-11).

In the course of His ministry the Lord often used the simile of a wedding feast to explain the nature of the Kingdom of God. People could easily grasp the parables of those who were invited to a wedding feast (Mt. 22. 2-14), of the wise and foolish virgins meeting the groom (Mt. 25. 1-12), of the bridegroom and the friend of the bridegroom (Jn. 3. 29). By means of such parables the Lord switches his listeners' attention from familiar scenes of daily life to the grace-giving understanding of life wherein He is present as the Bridegroom among His disciples—the *children of the bridechamber* (Mt. 9. 15). This life reveals *the love of Christ which passeth knowledge, and filled with all the fullness of God* (Eph. 3. 19). The consummation of marriage, and participation therein, means *being rooted and grounded in love* (Eph. 3. 17) through the comprehension of the love of Christ.

Enlightened with the light of divine grace, St. Paul regards the marriage bond as *a great mystery* (Eph. 5. 32), in which God's blessing leads the married couple, secretly and inevitably, to the knowledge of Christ and His Church.

The New Testament understanding of the Church nails her as the Body of Christ. The Head of the Church is Christ and all those born of water and the Spirit are the members of this Body. For this reason a Christian conjugal union can only be solemnized in a church with the knowledge and blessing of a bishop or a priest. The free will of those being married gives reality to their bond and determines its sacramental orientation in keeping with the grace of the Baptism possessed by them as Christians. And the Church through her ministry brings down upon them the blessing of God. In this way, and by the will of the Church, the Sacrament of Matrimony becomes 'the Sacrament of grace'²—an image of the spiritual bond of Christ with the husband and wife thanks to which, as the Apostle points out, *the church which is in their house* is built (Col. 4. 15).

Being but one flesh, the spouses also have one common soul, their love promoting each other's zeal for piety. In the words of St. Gregory of Na-

zianzus, "marriage binds more unto God, for it has more causes to turn to Him... He who has to take care of his dear wife and children is crossing a broader sea of life, he needs greater help from God and he himself has a greater mutual love of God."³

In a Christian marriage the husband takes upon himself the cross of the family life in order to follow after Christ. And he invites his wife to do the same by becoming his assistant and friend. The wife responds by an organic, innermost and indissoluble union with her husband as she is prompted by her mind and heart, and her will. As St. John Chrysostom points out, "the husband cultivates in his house piety by word and by deed; and the wife should manage the house, although in addition to that she has a more pressing need to see to it that her family should work for the Kingdom of God."⁴ By sharing these cares the spouses keep away from themselves discord, enmity and hatred⁵.

Through the Rite of Matrimony the Holy Church elevates the conjugal union to the level of a Sacrament. During its celebration the groom and the bride reveal before the priest and the Church their free consent to abide in conjugal fidelity. Their desire is affirmed by the Church and their union is blessed after the image of the spiritual union of Christ with the Church. Prayers are offered up for the grace of the pure unity of souls to be bestowed upon the wedded couple for the blessed procreation of children and raising them in the Christian manner.

Through divine service the Church conveys to the newlyweds the grace-bestowing strength to abide in the unity of their common life in which they must be but *one flesh* (Gen. 2. 24) and also be *of one heart and of one soul with the Church* (Acts 4. 32). The newlyweds associate the beginning of their family life with the God-revealed truth: *For where two or three are gathered together in my name, there am I in the midst of them* (Mt. 18. 20). In measure of the faith of the newlyweds, this truth reveals to them the mystery of the presence with them of the Lord Jesus Christ Who "crowns them with glory and honour" (the Rite of Holy Matrimony).

Under the grace-bestowing effect of the celebration of the Sacrament marriage acquires the strength to be "the harbour of chastity". Those wishing to put it to good use, by restraining the riots of nature, grow into champions of a pious life pleasing unto God. With God's help the conjugal union helps man to grow spiritually stronger in faith and unity of Christian living, striving *unto the measure of the stature of the fulness of Christ*.

St. John Chrysostom likens the conjugal union to a nest in which the mother feeds the nestlings so that they would once be able to fly with safety and not to remain in the nest for good. He says: "The Lord has always drawn us unto Heaven and showed us the way there... Having shown it, He left us for a long time in this world and in marriage, like in a nest. But when, after a long time, we grew the wings of good deeds, He came and started taking us,

slowly and gradually, from this mundane dwelling, teaching us to soar to the Heavenly one. In this manner... those truly noble and loving light, having left their nest with great ease, soar high above and reach Heaven, having abandoned the earthly things.”⁶

The sanctity of Christian marriage makes it quite unlike any marriage concluded without the Church, for by the grace of God it becomes “the stone” upon which, as was said before, the *church which is in their house* (Col. 4. 15) is built— “a church by the essence of her life”.⁷ This likeness to the church gives the family the wings with the help of which it can soar towards the Heavenly world, nourishing family life with the grace-giving love of God and each other. This church-like nature of the family is the key to chaste desires and the seal of indispensable mutual attachment that open the door to transforming the *natural body* of the family into the *spiritual body*.⁸

NOTES

¹ Prof. A. Dmitrievsky. *Nauka o pravoslavnom bogoslužhenii* (The Science of Orthodox Liturgy). Lecture Course for Students of the Higher Theological Courses. Typescript, 7th issue, Vol. 1, pp. 185-190.

² Prof. A. Pavlov. *50-ya glava Kormchei knigi kak istoricheskiy i prakticheskiy istochnik russkogo brachnogo prava* (Chapter 50 of the Russian Nomocanon as a Historical and Practical Guide to Russian Marriage Laws). Moscow, 1887, pp. 70-72.

³ St. Gregory of Nazianzus. *Writings*. Moscow, 1847, Vol. 1, p. 60.

⁴ St. John Chrysostom. *Writings*. 2nd ed., St. Petersburg, 1901, Vol. 7, p. 782.

⁵ Prof. M. Muretov. “Christian Marriage and the Church”. *Bogoslovsky Vestnik*. Sergiev Posad, 1916, Vol. IV, p. 187.

⁶ St. John Chrysostom. *Writings*. 2nd ed., St. Petersburg, 1899, Vol. 1, p. 310.

⁷ Prof. S. Troitsky. *Khristianskaya filosofiya braka* (Christian Philosophy of Marriage). Paris, 1933, p. 51.

⁸ Prof. M. Muretov. *Op. cit.*, p. 197.

Archpriest GENNADIY NEFEDOV

Hymns of the Feast of the Nativity of Christ
"God is with us..."

Kiev-Pechery Lavra chant

$\frac{1}{2}$ T. $\frac{1}{2}$
A.

С на - ми Бог, ра - зу -

Б.

- мей - те я - зы - цы, и по -

- ка - ряй - те - ся:

я - ко, я - ко с на - ми,

я - ко с на - ми Бог.

Ус - лы - ши - те до по - след - них зем - ли: я - ко с на - ми Бог.

Подобно поются
и прочие стихи

С. $\frac{1}{2}$ Т. $\frac{1}{2}$
А.

Б.

Сла - ва в выш - них Бо - гу, и на зем - ли мир,

днесь вос - при - ем - лет Виф - ле - ем Се - дя -

- ща - го при - сно со От - цем, днесь Ан - ге - ли

Мла - ден - ца рож - ден - на - го бо - го - леп - но

сла - во - сло - вят! сла - ва в выш - них Бо - гу,

и на зем - ли мир, в че - ло - ве - цех бла - го - во - ле - ни - е.

Robert HOTZ. SAKRAMENTE—IM WECHSELSPIEL ZWISCHEN OST UND WEST
(The Sacraments in East-West Relations).
Benziger Verlag/Gerd Mohn. Zürich-Köln-Gutersloh, 1979

The celebrations marking the Millennium of the Baptism of Russ have evoked profound interest on the part of the West in the Russian Orthodox Church and Russian theology. Particularly relevant in this connection is *Sakramente — im Wechselspiel zwischen Ost und West* by Robert Hotz. This historico-dogmatic work which was published in 1979 is a survey of Orthodox teaching on the Holy Sacraments in comparison with Catholic and Lutheran teaching.

The author notes in the introduction that the modern age in the West is characterized by a loss of the symbolic perception of the world. The domination of rationalism has led to a situation where the Catholic Church, following in the footsteps of the Protestant Church, has become a "Church of the word", not a "Church of vision" (p. 11). "In this work," writes Robert Hotz, "an attempt is made to contribute to the revitalization of the symbolic consciousness through an exposition of the foundations and history of the development of the Orthodox teaching on and the Orthodox conception of the Sacraments" (*ibid.*).

Part I. 1. The Etymology of the word $\muυστηριον$. 2. Plato's teaching on the First Image and representations. 3. Neoplatonism and Christianity. The Greek word $\muυστηριον$ means "mystery of salvation" in the New Testament and the Ancient Church. Gradually, this word in the ecclesiastical consciousness came to be applied to the performance of divine service and to mean a ceremony in which man sacrally becomes an accessory to the divine humanity of Jesus Christ. In the mid-3rd century this word was translated by the Latin *sacramentum*, which meant "sign", "oath", "covenant". With the passage of time, the emphasis began to shift in the consciousness of Western Christians from mystery to the external sign. In the age of scholasticism a further step aside was made in the Western Church: Thomas Aquinas asserted that the best sign is a word which has a strictly defined,

rational meaning. As a result of this rationalistic development, the Western Church came to devaluate the symbol in the liturgy and replace it with the word, which greatly distorted her conception of the Sacraments, for even the most perfect word cannot mirror the fullness of spiritual existence.

Part II. The main stages of rationalistic development:

1. "Filioque", a departure towards Christomonism: the priest is the "vicar of Christ".
2. The vicar of Christ has no need to invoke the Holy Spirit — the loss by the Western Church of epiclesis (prayerful invocation of the Holy Spirit upon the Eucharistic Gifts).
3. A sacrament is administered not through the invocation of the Holy Spirit, but "by virtue of an act performed by the priest" (*ex opere operato*).
4. God acts not as the First Image with Whom His reflection, man, is sacramentally united, but merely as the "main reason" for receiving grace.
5. Grace is not divine energy but strength received from without.
6. The inexplicable miracle of the Sacrament of the Eucharist becomes a rational-empirical change of the substance (transubstantiation) of the bread and wine.
7. The liturgy loses its remembrance-symbol and epicletic nature and becomes simply a prayer for Holy Communion.

One of the main reasons for the dogmatization of the teaching on the seven Sacraments by the Council of Trent (mid-16th century) was the need to counter Protestantism. The teachings on the Sacraments by Thomas Aquinas and Martin Luther are examined in detail.

Part III. The formation of the teaching on the Holy Sacraments in the East. The threat from Protestantism (the *Confession* of Patriarch Cyril I Lucar of Constantinople is analysed in detail) and the absence of their own teaching prompted Greek, and after them Russian (primarily, Metropolitan Petr Mogila of Kiev), hierarchs to turn to Catholic teaching on the Sacraments which penetrated many Orthodox textbooks and catechisms chiefly through the "sym-

bolic books". The 18th century was marked by a strong influence on Russian theology of scholastic teaching on the seven Sacraments. However, this influence was purely external; it did not affect other dogmatic matters and was never officially endorsed either by the Greek or the Russian Churches.

Part IV (pp. 171-296) deals with the period of the rebirth, development and flourishing of Russian theology from the mid-19th century to the present. The author expounds the ecclesiological views of A. Khomyakov, S. Ostroumov, Archpriest George Florovsky, Archpriest Sergiy Bulgakov, Protopresbyter Nikolai Afanasyev, P. Evdokimov, Protopresbyter Alexander Schmemmann, Archpriest John Meyendorff, V. Lossky, the Greek scholars P. Trembelas and Metropolitan Ioannis (Zizioulas) of Pergamon, and other prominent theologians. The main stages of the revival of the patristic conception of the Sacraments: 1. The determination of the Orthodox attitude to the Sacraments. 2. The formation of "Eucharistic ecclesiology". 3. The rebirth and development of the "cosmic thinking" of the Holy Fathers of the Eastern Church according to which "the entire universe is a cosmic Liturgy during which all of creation is offered to God in sacrifice before the divine altar" (Metropolitan Ioannis Zizioulas, p. 213). 4. The revival and development of patristic pneumatology.

Part V. "All this, of course, is only the beginning," the author writes. "It cannot be denied, however, that the 2nd Vatican Council opened the window to the East, thus forging a breach enabling the Tradition of the Eastern Church to flow to the West..."

Robert Hotz's book manifests a great step Catholic theology has taken towards Orthodoxy; it is of considerable value both for the modern ecumenical movement and for the propagation of Orthodox teaching on the Holy Sacraments and Orthodox ecclesiology in the West.

Father Vyacheslav POLOSIN

"In Search of Holy Mother Russia", by the Belgian writer Ludo van Eck, is the first book published in the USSR which reflects the impressions of a Western observer of the Russian Orthodox Church. When he visited Moscow, Leningrad, Vladimir, Suzdal, Zagorsk, Petrozavodsk, Pskov and Pechery, the author met clergymen of the Russian Church and talked with them about literally everything—from the history of Church-State relations in Russia to the specifics of Russian cuisine.

How often do Orthodox Christians fast? Who appoints parochial priests? What is an iconostasis? Were new churches built after the October Revolution? Can believers in the USSR take part in political affairs? Can a clergyman become a member of the CPSU? These and other questions put by the book's author were answered

by Metropolitan Antony of Leningrad and Novgorod († 1986), Archbishop Pitirim (now Metropolitan of Volokolamsk and Yuriev), clergymen and monks.

The book also contains a brief essay on the history of the Russian Orthodox Church and materials on Russian ecclesiastical architecture, divine services and clerical life. The information about the ecumenical and peacemaking activities of our Church is illustrated by the communique on the visit of a delegation of the Council of the Evangelical Churches in Germany (FRG) to the USSR from June 12 to 25, 1982, and documents of the World Conference "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe," which are included in the book.

On the whole, the book is written in a very lively style. It is rich in colourful

episodes and unexpected, original views of present-day ecclesiastical life in Russia. The author points to a host of seemingly insignificant facts which characterize better than anything else Russian traditions, tenor of life and the mentality and outlook of Russian people. And this makes the book interesting not only for Western readers but also for those who are well familiar with Russian ecclesiastical life; after all, an unbiased view from the side frequently sheds light on new facets of habitual reality.

Regrettably, the book contains a number of inaccuracies. However, despite this, it will be of benefit to everyone interested in the life of the Church in Soviet society.

V.

CHURCH NEWS FROM GEORGIA

The Information Bulletin of the Department of External Church Relations of the Georgian Patriarchate, which is published in Tbilisi in English, provides brief information on the most important developments in the Georgian Orthodox Church. The bulletin regularly carries festal greetings from His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia, reports on the visits and meetings of the Primate, a chronicle of the international ties of the Georgian Church, and items on the participation of her representatives in ecumenical and peacemaking activities.

The latest issues of the bulletin, which came out in late 1987-early 1988, cover in detail the visit of His Holiness Patriarch Iliya II to Israel in October 1987,

the sojourn of the Patriarchs of Constantinople and Alexandria in Georgia, and the stay of US Secretary of State George Shultz in Tbilisi in April 1988.

Bulletin No. 3, 1987, carries an article entitled "Ilya Chavchavadze, Spiritual Father and Teacher of the Nation — the Newly Canonized Saint of the Georgian Church". The article contains a brief biography of the great Georgian national poet, writer and public figure, and also describes the festivities on the occasion of the canonization of the righteous Iliya which were held in Georgia in August 1987.

Among the news items published in the bulletin there is interesting information about the internal life of the Georgian

Church. Thus, No. 3, 1987, describes the publication of a versified version of the Gospel According to St. Matthew by Deacon Mikhail Tarkhnishvili, Vice-Chairman of the Publishing Department of the Georgian Patriarchate, and the conclusion of a versified Gospel According to St. John, by the same author. The No. 2, 1988, issue provides information about the newly opened churches of the Georgian Patriarchate in Gori, Zugdidi, Kazbegi and the village of Ude.

Questions concerning subscriptions to the news bulletin should be sent to: Georgian Patriarchate, Department of External Church Relations, 4 Sioni Str., Tbilisi, 380005, USSR.



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